THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Conscience—Eternity.

DEEP seated in the caverns of the heart,
Reigns Conscience, dark, mysterious, divine:
Still as she speaks the raging passions quake;
Falsehood and Crime start back in pale affright;
Reason herself, in terror for her guilt,
Lets go the reins of her usurped power,
And flies she knows not why, or where or whom.
Thus mightily, unseen, unheard, but felt,
The power of Conscience sways the human breast:
Sprung from the skies, her sceptre all obey,
Bright emanation of the Eternal One,
An earnest of eternity to man.
Daughter of Truth, eternal as thy sire,
Thy voice assures me I shall never die:
What though corruption compass me around,
Breathes not thy spirit a pure flame within?
A flame immortal, which, as Ætna's fires
Feed still upon th' interminable sea,
So shall it on the living waters feed
Yonder in heaven; and live for ever.

J. S. B.

THE CHURCHMAN.

SATURDAY, AUGUST 16, 1834.

A GENERAL CONVENTION, consisting of delegates from the various pastoral associations in the Congregational Churches, has been lately held at Montpelier, Vermont. Committees were appointed, and reports made on several subjects of general interest. Among others, one on "Pastoral Relations," strongly recommends to the Churches the duty of sustaining a settled ministry. Strong opinions to the same effect have been lately expressed in several different quarters; intimating a growing love of change and novelty among the mass of the people and an anxious desire among the more intelligent to uphold such measures as are calculated rather for permanent efficiency than immediate effect. Another report is on the causes of the reluctance of the people to attend public worship: several are assigned, and among others "The subjects and style of preaching;" which is amplified as follows:

"Of late the topics of preaching have been, to a great extent, merely hortatory, or directed to the production of some immediate religious effect on the hearers. By limiting the subjects of preaching, the community have not felt that Christianity is directly beneficial to all the relations of life—that it pervades all domestic, social, civil and political relations; and is to be regarded as the great conservative power in human society. The preaching, though it has doubtless intended this, has not made it so manifest that the families of the community feel that they have a direct interest, for their own peace and happiness, in attending public worship. The preaching has, in too many instances, been harsh and accusatory, in distinction from being kind and conciliatory; and people have fled from the sound of the preacher's voice, instead of being drawn by the tones of merciful truth. The community ought to know, in a way that cannot be misunderstood, that the minister, through evil report and good report, is the friend of family order and family peace; of social order and social peace. They ought to witness in him, that which shall make him seem to them like one that bringeth glad tidings of good things."

All this meets our views precisely as Episcopalians. Indeed, it is no uncommon thing for us now-a-days to find ourselves indirectly and tacitly praised for the very things which until lately have exposed us to obloquy. Nor should we be surprised, if, after the prurient love of experiment is supplanted by the sober sense of maturer years, the Congregationalists themselves were to settle down into a state of things not very different from our own. They are Independents, and yet they are compelled to form themselves into a United Association.* [See the late address on the subject to the Congregational Churches of the State of New-York.] Will they not, by and by, discover that CHRIST has anticipated this want of their nature, and provided an association for them in a Church of his own? They have just held, it seems, a General Convention by special appointment which they have found so useful that a triennial meeting of the sort may become a settled part of their polity. We have already expressed the belief that they will exchange their new office of Evangelist, and such like substitutes, for the primitive order of bishops. Since then we have seen in their papers much disputation about the proper posture in prayer: some say it is *standing*, while others (and not a few) are for the more convenient posture of *sitting*: surely it is not unreasonable to suppose that they may by and by hit upon the plan of *kneeling* as being a happy medium, to say nothing of its scriptural sanction. We might add a word on chanting, fasting, the observance of stated days, &c., of sundry late discoveries in regard to which, we have been amused spectators; but we have said enough. From our youth up we have been accustomed to hear from them the most mournful lamentations over the *easy, moral* preaching of the benighted Episcopalians; and now, it seems, they begin to wish that they, like the Episcopalians, had encouraged in the pulpit a sober and conciliatory exposition of scriptural truth in its application to the various relations and duties of life. And as they now complain of the growing evil of a rage for change and innovation, perhaps, after the benefit of a few more General Conventions, they may by way of a check to it, hit upon the expedient of a Book of Common Prayer. Well, as all must have their infirmities, we own we had rather be laughed at for a little overtenacity of adherence to "our Church," with its rubrics and canons, than thus be for ever experimenting in religion.

* It is fair, however, to give our friend of the Boston Recorder (formerly of the Vermont Chronicle) credit for greater consistency. He adverts to a proposed union of Congregationalist Churches throughout the United States with decided disapprobation. On Congregationalist principles he is unquestionably right.

SUNDAY SCHOOL.—The following extract from the proceedings of the same Convention are worthy of attention. There can be no adequate substitute for parental instruction: the duty is one which no parent can rightfully delegate, and Home is the proper place for discharging it. This may be laid down as one of the fundamental laws of GOD, and the adoption of any system which leads to the neglect or violation of this first principle, with whatever temporary advantages it may be recommended, must ultimately be followed by ruinous consequences. The proper objects of Sunday School labors are those who but for Sunday Schools would be destitute of moral and religious instruction. When others are admitted, too much care cannot be taken to guard the parent against considering the School as affording a substitute for his own efforts.

In the discussion it was queried, whether the present system of Sabbath Schools does not tend to weaken the responsibility of parents, and to diminish domestic instruction among professors and those who attend public worship seriously. The school is an excellent auxiliary, yet the parental instruction of the fireside must ever be the primary dependence for forming the character, and leading the lambs to the fold of the good Shepherd. To the children of those who do not attend public worship, the Sabbath School is almost the only means of religious instruction; but few of this class belong to the schools. More effort is necessary to bring in these children by kind persuasion.

The opinion was expressed, that the libraries contain worthless and injurious books; that children read too many, and read superficially, inducing the love of novelty, and preventing severer study. Many depend on a library to *sustain* a school, when it should be only auxiliary. The convention viewed this as a defect that might be remedied, rather than as an evil necessary to the system. Yet it requires anxious solicitude. The second remedy in the report is important. The lessons are principally in the historical parts of the Bible; and teachers need to practise *patient study*, in order to convey doctrinal instruction, which is the great end of perusing the Scriptures.

EMIGRATION TO THE WEST.—Among the reports made to the Vermont Convention was one strongly denouncing the spirit of emigration. We take the following summary of it from the New-York Evangelist.

Among the *evils* resulting from this spirit, the convention name: 1. The spirit itself is, in some degree, evil; an injurious mixture of ambition, avarice, and piety. 2. By fixing attention on things at a distance, duties at home are overlooked and neglected. A pervading habit of thinking chiefly about good to be done hereafter, a thousand miles off, is enough to ruin any church. 3. The number and feebleness of our feeble churches is increased. A large portion of the emigrants are from these, of which there are *ninety-two* in the State, and some have become unable to support ministers, within a few years, by such removals. 4. The vacancies thus made in society are beginning to be filled up by Irish Catholics. 5. The disappointments, discouragements, and final uselessness of many who go. In some instances, half, or more than half, of a company of emigrants have been thereby reduced to poverty. In others health is lost. In others, "the cares of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful." In others still, the conceit of his own superiority, which led the emigrant to the West as a reformer, renders him arrogant and dictatorial, and in various ways disagreeable, and he therefore meets with a reception which chills his ardor and puts an end to his efforts to do good at the West.

No remedies for this evil are proposed, but the diffusion of correct information.

CAMP MEETINGS.—The following is from the Revivalist, a paper published in Nashville, Tennessee. There is a vein of poetry running through it with which we think the reader will be pleased, while it serves at the same time to illustrate the state of religious opinion and feeling in the West.

We have passed through many scenes in life,—we have trod the streets of some of the most magnificent of European cities,—we have been present when, with the most thrilling interest, thousands have listened to the soul-stirring voice of a Kean or Miss O'Neil, in the tragedies of Richard the III. and Macbeth,—we have witnessed ten thousands of the pride of the British Army pass in review before some of the first Generals of the age,—we have heard the heart-rending appeals of a Jeffrey, pleading for the life of a fellow-being, with emotions not easily described,—we have viewed the field, where Bruce with his small heroic band, put England's proudest army to flight,—we have climbed the rough mountain's brow, near which James Fitz James engaged in deadly strife with Roderick Dhu,—we have trod on the dreary moors, where the last of the Stuarts was a hunted wanderer on his own domain,—we have gazed on the rocks of Morven, where Ossian sung, and Oscar fell.—we have seen the King of the deep playing with the mighty waters, in those regions, where the bright lamp of day but dipped in the northern wave and then shone forth, in a moment, in all his glory,—with emotions of horror we have been surrounded by magnificent and awfully threatening icebergs,—we have listened to the dread sound of the hurricane, when the waves ran mountain high, and we and all on board expected to be ingulfed in a watery grave,—lone in the deep wilderness, we have travelled far from the abode of the white man, where the Indian hunted the deer, and exulted in his freedom from the shackles of civilized life,—in the midst of the wild and uncultivated prairie, we have witnessed the gathering storm,—we have beheld the lowering cloud, and where no human habitation was near, our heart has cowered within us, on witnessing the vivid lightning flash athwart the heavens, and when the loud thunder warned us of the approaching deluge;—these, and a thousand other scenes we have witnessed in our journey through life, but never, no never! was our attention so arrested, and such a solemn awe put upon our soul, as when in the tender grove with the silvery moon shining through the thick foliage of the sturdy oak that had stood the storms of centuries, our eyes were fixed upon the man of GOD proclaiming salvation to a perishing world, when the LORD JESUS rode triumphant through the large congregation, and hundreds felt the poisoned arrows of the wrath of JEHOVAH drinking up their spirits, and scores found salvation in the blood of the Lamb, and by their loud hallelujahs proclaimed to all around, that they had obtained delivering grace. Then we felt as if we were indeed in the house of GOD, and at the gate of heaven, and our soul has leaped with joy, when, surrounded by these solemn and impressive circumstances, we have seen the wandering sinner coming home to GOD, and beheld them we loved, and for whom we had often prayed, bowing before the mercy-seat, and taking upon them the yoke of CHRIST, which is lined with love. Those who esteem themselves the wise and learned of this world, may view such scenes with contempt, may deride what transpires there, and style those who are engaged in such exercises as fanatics or madmen; but we prize them above all other earthly scenes; for if ever we enjoyed a heaven upon earth it was when thus circumstanced. And how many, who will read these lines, will peruse them with flowing tears, from the recollection that there they found the pearl of great price—there they became children of GOD—there they were made heirs of heaven—there they were begotten a lively hope of an inheritance that shall never pass away; and which is worth ten thousand worlds!—there they were enabled first to overcome the awful fear of death, and there they began to live a new life, which shall be perfected in glory.

CHURCH INSTITUTIONS.

BISHOP WHITE PRAYER-BOOK SOCIETY.

Extract from the First Annual Report.

OUR whole country presents a field, in any part of which we can labor in this work we have set before us to do, to the greatest advantage. In making the appropriations already noticed, the Board looked to those States and Territories which were standing in more immediate need of the help we could afford them. We are far from feeling that the Prayer-book is wanted only in those places which have been mentioned; by the help of GOD, no part of our country shall look to us in vain for help. There are scattered throughout our whole Territory, thousands who have a claim upon us, as belonging mediately or immediately to our household of faith; they ask for the forms in which their fathers worshipped, and we must not withhold them. Beside all such, there are many others without our pale who, having indirectly become acquainted with the value of our formularies, desire to have the book that contains them, to place it along-side of their family Bible, for their own guidance in the spiritual life, and for the instruction of their children. A striking illustration of this is communicated in a letter received but a few days ago by the Corresponding Secretary from a western Bishop, lately consecrated in this city:

"I perceive by the public journals, that a Prayer-book Society has been established in your city. I rejoice at it, and doubt not that it will be made an efficient instrument in sending light and comfort to many a dark corner in our land. Our Prayer-book frequently takes such hold upon the affections, that no circumstances can ever efface the impressions which it has made, or weaken the ties which bind it to the heart. In my late journey, in a wild part of the country, I stopped at a log-house on the road-side to warm, the day being cold and rainy. The mother of the family found out very soon that I belonged to what she called the '*High Church*,' and asked me if I could give her a *Prayer-book*. I inquired what she knew about it.—She said that her mother had one, and she used to read in it; that when she left her mother, who had been a Baptist for twenty years, she begged her for the Prayer-book, saying that as she belonged to the Baptists, she did not need it. 'No,' replied the mother, 'no, my child, I cannot part with *that* book while I live; when I die, you shall have it. I cannot give away in my old age that which has comforted me, and taught me all the days of my life.' The child of this old Baptist must have been nearly fifty years of age, and the last words she said to me were, 'Send me a Prayer-book, I will make good use of it.' This incident, trifling in itself, proves, nevertheless, that our incomparable Liturgy loses not its influence even with those who have strayed from the enclosures of our Zion, and are feeding in strange pastures."

Many a family altar has been erected in the far West by the aid of the Prayer-book; and the petitions which have been offered in the Church from the earliest ages, and which are made in the stately temples of the cities, have been the wings of devotion to the lone domestic circle far off from the track even of the missionary. And the head of such a family has been known to gather his neighbors together on a Sunday, and guiding them by the morning and evening services of the Church, has taught them the value of the privilege of coming together in the name of the LORD, and such a little band, swelled from one family to five or six, have sent a prayer to the fathers of the Church to commission some one to come and help them—and they have persevered till they had not only the ministry among them, but a temple of their own to worship in, according to their minds, in the beauty of holiness.

How invaluable does the Prayer-book prove as a means of preserving the pure and orderly worship of GOD, and as a safeguard of a right religious belief against the fancies of ignorant men, and the examples every where abounding of false doctrine, heresy, and schism. Many congregations in our country have at intervals to resort to the provisions the Church has made, for the absence of the authorized ministry, called lay-reading, and in the ready Prayer-book they find right words wherewith they may appear before the most high GOD. We might point to many congregations in this and other dioceses, in which this has been the only public worship enjoyed for months at a time. There is a remarkable, perhaps an extreme, case on record, which is appropriate to the matter of this report, especially the present part of it. The Right Rev. Bishop Chase, on a visit to an Indian tribe, discovered a copy of the Liturgy, in the Mohawk language, printed in London, in 1787, by the Society for Propagating the Gospel in Foreign Parts. From this book, during a long series of years, prayers have been read every Sunday morning and evening to the assembled members of that tribe. The Bishop was with them on the Sabbath; and though ignorant of their language, was enabled, through their possession of this book, to unite with them in the same supplications and thanksgivings to the throne of grace. "By proceeding with all the prayers," he says, "as the Church has directed, the whole congregation, through an aged reader, could join in repeating and offering up the same petitions with myself, they in the Indian language, and I in the English. My mind was most favorably impressed toward these poor people; and my attachment to our primitive Liturgy was mightily strengthened by this instance of its great utility.—Without such a help, how much of the missionary's labor is lost, like oil spilt upon the ground, without a vessel to contain and preserve it! Had it not been for this Prayer-book, the worship of GOD would, to all human view, never have been perpetuated to the edification of these now interesting people."

In such a case as we have undertaken, we are allowed to feel that our field is the world. The Prayer-book should go along with the Cross, wherever that is carried to victory. Now that Christianity is planting every where in our own and distant lands, our object becomes of incalculable and greatly increasing importance. The Prayer-book, next to the ministry and the Bible, is the greatest treasure that can be introduced. The members of our Church should seriously weigh this. The Prayer-book is acknowledged on all hands to present a pure, orthodox, and elevating form of divine worship, a form at once free from error and preserving from error. It is our business to take care that Christianity be not left to be shaped and moulded according to the fancies of men, but that our invaluable formularies should be at hand to give the stamp of their simple dignity and apostolic character to the new Churches that are to arise in the desert. The testimonies to the value of the Prayer-book in this respect are innumerable. Its scriptural character and evangelical tendency are undisputed. A missionary to a foreign land, who had translated the Prayer-book into Indo-Portuguese, for some of the tribes of India, in an address to the Prayer-book Society of England, bears this testimony to the Prayer-book:

"In performing my work as a translator, I was struck with the scriptural character of the Book of Common Prayer; for so large a part of this book is extracted from the word of GOD, that should we take away all the uninspired portions out of the volume, we should reduce a large octavo to a small pamphlet. And this very circumstance, I apprehend, as well as the copious reading of holy Scripture in the course of the daily services, has done much to maintain the spirit of the Christian religion in our land. Again; with respect to the doctrinal fidelity of this book, whatever leading heresy may have prevailed in the world, or may prevail now, it is directly opposed by the doctrines here maintained. The eternal divinity of the Lord JESUS CHRIST, so assailed by infidels, the all-important agency of GOD, the HOLY SPIRIT, without whom nothing is strong, nothing is holy, i. e. the doctrine of the blessed Trinity, is so distinctly recognised throughout this volume, that if it had no other great and valuable characteristic, I should upon this ground alone venerate it from the very bottom of my heart."*

It has been found to be the experience of the Church of England, at home and at her Missionary stations, that as the work of distributing the word of GOD has proceeded, the demand for our scriptural Liturgy has increased in proportion, and that when the Prayer-book becomes known, the Bible has a grown demand for its circulation. By these tokens are we assured that the Prayer-book is a book of GOD, that he will bless its use, and will look upon its distribution as a work and labor of love.

It was said the field for the Prayer-book is the world. There are difficulties of but one description to its universal prevalence—these difficulties are found in the various languages of men. But as the sin of man created these difficulties, the piety and industry of man are, under the blessing of GOD, removing them. The whole of the Prayer-book has been translated into German, Dutch, French, Italian, modern and ancient Greek, and Arabic. To these has been added a translation into Malayalim, or Indo-Portuguese. It was early translated into Spanish by Felix de Alvarado, a minister of the Church of England; a *second* edition of his translation was published in London, so long ago as 1717. There have been editions of nearly the whole of the Prayer-book published in Welsh, Irish, and Hindostanee. In the Chinese language there are two editions of the morning and evening services and the psalter. The same portions have been published in the Malay language, and there are portions in the Ballom, one of the languages of Africa. The state of some of the South American governments promises that the circulation of the Spanish translation may be undertaken to great advantage. This was successfully tried as far back as 1825, when an English clergyman in South America thus wrote to the Society at home:—

"The Spanish Prayer-books I particularly requested for gratuitous distribution among the clergy and others, to whom I might wish to present a copy of our admirable Liturgy in their own tongue. Repeated applications for them would soon have exhausted my little stock; but as I did not like to bestow them all until I could obtain another supply, I reserved a few copies for particular occasions. I have been greatly struck and much gratified with the pleasing testimonies which have been offered to the simplicity, the excellence, and the spirituality of our formularies, by different persons here; and no part of them appears to excite greater admiration than our communion service, which, I confess, I have always considered as the purest form of devotion that could proceed from an uninspired pen. Among the admirers of our Liturgy, stands a dignitary of the Roman Catholic Church, of considerable celebrity in this country. There is evidently a door opening for a reformation in the existing Churches of this province; and I am of opinion that the introduction and the regular performance of our own service will be attended with the most beneficial consequences;† and I consider, also, that the gradual supply of some useful and well-written books upon ecclesiastical history and other subjects, would be productive of real benefit, as I think they would be read with attention. I need scarcely add, that, among such works, I place the Anglican Liturgy in the foremost rank."

We may gather incidents illustrating the views of this report from all quarters of the globe.

A Missionary in India visited a sick native, whose days disease had numbered. His composure was so uncommon as to excite the curiosity of the Missionary, and upon making inquiries of him, the sick man drew from under the head of his pallet of straw a copy of the Prayer-book, and said, that it was that which had prepared him for death. A similar incident is mentioned by an English Missionary in Greece. He presented a Romaic copy to the daughter of a noble family. This young lady had suffered severely in her spirits and her health from the misfortunes of her family, and sought consolation in using the prayers of our Liturgy. During a long and painful illness she constantly kept a copy of it in her native language under her pillow; and the last hours of her life were spent in reading and meditating on its contents.

The avidity with which the Prayer-book is received, even in Africa, is evinced by the following fact: A Missionary to the colony of Sierra Leone took out with him a thousand copies. Upon its being known, the colonists and instructed natives came to him with pressing requests for them; the box was opened, and sixty sold upon the spot, at the highest price that was asked for them.

Such facts, we know, could be gathered at home in abundance;* but they occur among those who have either been accustomed to the Prayer-book, and instructed in its use and value, or who see or know of a respectable religious body around them who use and highly value it; these occurred among those to whom the Prayer-book was a light in a region of darkness.

But need Churchmen any thing more than they know and see, to stimulate them to the work now before us? Were it a work of difficulty and bare experiment, we might hold back—but the great facilities now afforded by stereotyping and by the press for publication, make our labor easy—the universal acceptation of the Prayer-book makes it unexceptionable. There is nothing to stand in our way; every thing is encouraging. Even the division of the Christian world into sects does not interfere with our plans; eminent men of other denominations have almost vied with each other in their commendation of the Liturgy of the Protestant Episcopal Church, and many have shown a readiness to put it into the hands of their people. We have but to go on, and this friendly spirit will be increased—increased by our own labors. Put the Prayer-book into the hands of all who will receive it, and those who are ignorant of our Church will confess, as others have done, the misconceptions they entertained, and in candor acknowledge the excellency of forms of which they were before ignorant, but which, upon examination, they see are so calculated forcibly to strike the conscience and affect the heart. The immediate effect of this discovery will be to destroy prejudice, and to excite more charitable feelings and due respect for formularies in which so many saints now in heaven uttered their devotions, and by which so many are now training to join them.

If the Church on earth is ever to be like the Church in heaven in the unity of praise and prayer, it will be so under the influence and prevalence of such forms as ours; and we have this additional encouragement to the labors of our Society, that it will be contributing its part to the hastening of the time when all, from the least to the greatest, shall with one mouth and one voice glorify GOD, and "one song employ all nations."

* Rev. R. Newstead's Speech before London Prayer-book and Homily Society, 1826.

† This opinion is sustained by the circumstances attending the late (February, 1834) consecration of the British Chapel in Caraccas, by Bishop Coleridge, of Barbadoes. In the address which the Bishop delivered on this occasion, he said—"When I consider, my brethren, who, and whence we are, and where and for what purpose assembled, '*out of every nation almost under heaven*,' inhabitants of the old world standing in the midst of our brethren of the new, and in the very central plain of that new world, I cannot but offer up a fervent prayer to GOD, that men may in all the earth feel more and more the connecting tie of religion; that as 'GOD has made of one blood all nations of men for to dwell on all the face of the earth,' so that all men every where would trust more and more in one blood, even the blood of our Lord JESUS CHRIST, and be united together under him in one universal Church, or body of faithful people throughout the whole world, which, though necessarily distinguishing themselves, for order's sake, into particular or national Churches, as branches of the same spiritual tree, yet agreeing in all essentials, without presumptuously taking away, or superstitiously adding thereunto; thus enabling all Christians to communicate with one another in the same spiritual worship, having 'one hope of our calling, one LORD, one faith, one baptism, one GOD and Father of all, who is above all, and through all, and in all.'"

* Without quoting verbal statements, the Journal of the last Diocesan Convention (Penn.) furnished several facts in the reports of the clergy. A clergyman in even a neighboring county, has in the last eighteen months distributed one hundred Prayer-books. Another, a missionary, has distributed during the past year, eighty-five dollars' worth of Prayer-books, in two congregations, and he says "the demand for them increases." Incidents are constantly occurring to the ministers of our Church, which show how the Prayer-book acts as a balm to the wounded spirit, and a guide to the humble and inquiring.

MISCELLANY.

BARROW ON THE POPE'S SUPREMACY.—Among the communications of to-day will be found a notice of the new edition of this standard work, just published by Swords, Stanford & Co. The following from the Christian Intelligencer so well expresses our views that it would be superfluous for us to say more at present.

A Treatise on the Pope's Supremacy. By Isaac Barrow, D. D. We congratulate the Protestant community on the publication of this famous work, from the press of Swords, Stanford & Co., of New-York. It is an elegant volume of 433 pages. They have conferred a real benefit in making this work accessible to all of us.

Dr. Barrow was one of the brightest ornaments of the English Church, after the restoration of Charles II., and the learned Master of Trinity College, Cambridge. His works were published, after his death, in three volumes folio. This work, now published, was that on which he bestowed the utmost pains. Every scholar knows what a vigorous and thoroughly disciplined mind Dr. Barrow had. This he brought to bear in all its force on this theme. And the time and pains he bestowed on the composition of the book are incredible. The writer of his life observes that,—"The pains which he took with this noble tract were immense: and the state of his manuscripts, in Trinity College Library, shows that, probably, no piece was composed more studiously, digested more carefully, or supported by more numerous and powerful authorities." And Mr. Hill has observed that "Dr. Barrow understood popery both at home and abroad: he had narrowly observed it militant in England; triumphant in Italy; disguised in France; and had earlier apprehensions than others of the approaching danger to England."

This work has always been considered by scholars and theologians as a standard work on this important point. With a Sampson's might, he has torn down the main pillars on which popery rests. He has left, in our opinion, nothing to be done, which has not been done, on the papal supremacy. And, now, there is as much a demand for it in *our* country, as there was in England, in view of the bigotted papist James II. ascending the English throne.

We are happy that it is used as a standard book in the course of study pursued by the studious youth,—the future ministers in the Protestant Episcopal Church. It is a text book in the General Theological Seminary of that Church in our city. It ought to be in the hands of all our ministers; and all our studious youth; and all our young professional men and politicians; who, before they are very old, may be called upon to defend our government, and our free institutions, from the EUROPEAN JESUITS; and the conspiracy going on and annually ripening, against our Republic, by THE JESUITS, and by the CATHOLIC POWERS OF EUROPE!

The work has the following peculiar traits:—immense learning; ample quotation of all the best authorities; a fair statement of the papal arguments and objections; irresistible force of argument in reply; and a vigor and eloquence of style, which characterized all of Dr. Barrow's writings.

In a word, Barrow's work on *the Papal Supremacy* is matched only by Chillingworth's admirable work on *The Rule of Faith.* It would puzzle any polemic to decide which of these two is the superior writer. The truth is, each of these immortal authors walks unmatched, and alone over his own ground, which he has selected for himself. He who possesses these two works, possesses an extraordinary treasure on the papal question. And he who values our holy religion, and the continued existence of our free republican institutions, knows the infinite importance of good works to aid us in the present Roman Catholic controversy in our land! He is a traitor to GOD and his own soul, and also to

his country, who will not manfully aid in repelling the present invasion by Jesuitism, pouring in upon our Republic from the shores of Europe. And he is not prepared to render this service to GOD AND HIS COUNTRY, who makes not himself master of the controversy. And he wants one of the most valuable books in the English tongue on this subject, who has not BARROW ON THE PAPAL SUPREMACY. For be it specially remembered that the Pope claims supreme power over all nations; as well Roman Catholic as Protestants. He views all Protestants,—he views our country as in actual rebellion against him! And he wishes to do to us, just what every tyrant of the old world wishes to do with those who rebel against his intolerable despotism, and cast off his yoke. He labors to subjugate us; and to renew the horror and bloodshed of his own dark ages.

In a word, the work is neatly printed, on a good paper; and it is sold at a moderate price. We express a confident hope that those who have given such a standard work to our reading public, will abundantly reap the rich fruits of their most laudable exertions in rendering a real benefit to their country!

A CORRESPONDENT of the Episcopal Recorder has communicated from a British periodical published in 1736, the following extract from a treatise which has never been published. There is no doubt of the fact, and we wish that Episcopalians would remember it, and all other Protestants would observe it, that the belief in the Divine appointment of Episcopacy is fatal to the claims of the Papacy; and that for this reason the Romanists in advocating the latter are obliged to deny the former.

Every reasonable man should understand the grounds of his persuasion; and it particularly behoves us of the Church of England, to be ready to give every one that asketh us a reason for this our separation, and thereby justify ourselves from the charge of heresy and schism. And here let me point out a proper caution in our disputes with the Church of Rome, viz. To distinguish between what is properly Popery, or the corruptions of Christianity as professed by that Church, and other articles of religion received in common by her and other churches. For to condemn absolutely any doctrine or usage merely because it is received by the Church of Rome, is an instance of unwarrantable prejudice such as does disservice to the Protestant cause. And, accordingly, the Dissenters among us, who reject the primitive, apostolical form of government, universally received in the Christian Church, out of a preposterous dread of appearing to symbolize with the Papists in any respect, betray a weakness and obstinacy which they cannot justify, and afford matter of triumph to the common adversary.

They who will not appear to symbolize with Papists in any thing, would do well to consider, that their opposition to the order of Episcopacy, is really proceeding upon Popish principles. They are grossly ignorant of the nature of Episcopacy, who look upon it as a Popish anti Christian institution; whereas nothing is more directly opposed to the whole scheme of Popery. For the assertion of Episcopacy as an order of Divine appointment, supposes all Bishops invested with equal authority, derived in common from the same original; and therefore does *ipso facto* overthrow the claim of the Pope's supremacy or universal jurisdiction. And 'tis observable in the council of Trent, that when some of the Spanish Bishops among other articles insisted upon this also, viz. a declaration of the Divine right of Episcopacy, Pope Pius and his agents were fully sensible and aware of the consequence; and accordingly, however zealous they were to dignify the character, and aggrandize the power of the clergy, yet they took effectual care to prevent the establishing by a decree, a doctrine so destructive to the very being of Popery. And further it is to be observed, that in the Catechismus ad Parochos, a system of their religion published by public authority, where they enumerate the several orders instituted in the Church, Episcopacy is not distinctly mentioned among the seven orders, but is included under Presbytery. Perhaps it will sound harsh in the ears of our Protestant Dissenters, but it will be found a true assertion, that the Papists are very zealous Presbyterians. They do indeed assert the superiority of Bishops, but this not with regard to their order, as such, *jure divino*, but with regard to their jurisdiction, which is wholly derived from the Pope.

As the best general preservative against Popery, and, as including many other sorts of directions, I would recommend to every well-disposed Christian, in all cases of difficulty, a frequent recourse to his spiritual guide for advice and instruction. In almost every dispute with Roman Catholics you'll find some Popish priest or other engaged in the management of it. And it is well known, that they very artfully divert the attention from the plain Scripture doctrine to the authority of the Church, as interpreting what is obscure, or supplying what is defective: and under this notion they obtrude their own novelties, instead of antiquity; instead of the doctrines of the primitive fathers, the opinions of their own doctors; instead of Catholic tradition, the particular traditions only of their own Church; instead of universal consent, the testimony and authority only of their own representative Church in the council of Trent. Now in order to form a just judgment of such matters, there is required some skill in the learned languages, and knowledge of ecclesiastical antiquity. In this case, an illiterate person, if he must judge at all, must judge under the direction of some authority. And there certainly is a great difference between an implicit, slavish obedience, and a reasonable deference to authority: we disclaim the former, as the effect of an injurious usurpation by ambitious men for base, secular views: but we claim the latter, as of course due to the character of ministers of the Gospel, and conducive to the benefit of the people. Why do you receive the Scriptures in the vulgar tongue? And upon what grounds do you believe them faithfully translated? Upon no other than that of human authority. And if this be not admitted in the present case, the generality of people must suspend their belief and practice, even in things necessary to salvation: so absurd is the scheme of rejecting all authority. And still, as there are difficulties in the translated Scriptures, and every one's private judgment is not equal to the subject; what remains, but that in such cases, they should have recourse to the judgment of others for information and direction, and receive the interpretation of Scripture upon their authority?

WE find the following eloquent extract from Robert Hall in the Protestant Vindicator. It was directed against the Papists; but we hope that is no reason why we may not give it as corroborative of the views in our leading editorial of last week.

This may suffice to show the extreme frivolity and levity of the proofs adduced from Scripture in support of the claim of papal or Catholic infallibility. But, admitting the arguments derived from this quarter were much more cogent than they are, it is evident that they are entirely deduced from the interpretation of certain passages of Scripture, and consequently depend on the correctness of that interpretation. Is this interpretation, I would ask, to be taken for granted, or is it to be proved and sustained by the principles of sound criticism? Are we to take the mere affirmation of the Church of Rome on this subject, and at once admit that the inference she deduces from these passages is just because she asserts it to be so? This is impossible, because this would be to acknowledge her infallibility, which is the very point to be proved. We are inquiring after the *proofs* of her infallibility: she refers us for satisfaction to the passages of Scripture before adduced. Her supposed infallibility can afford no sort of security for her correct interpretation of these passages, because her object in urging these passages is to prove her infallibility. To say that she has put a right construction on these texts because she is infallible, and at the same time attempt to prove her infallibility by that construction, would be an insult to common sense. Her right to be acknowledged as the infallible guide and director of our faith, must either be blindly submitted to without proof or inquiry, or it must be left to be determined by the private judgment of every individual; and if the votaries of the Church of Rome are not willing to confess they admit the validity of her claims without any reasons whatever, they must have exercised the right of free inquiry as well as Protestants, not indeed in respect to particular controversies, but in relation to this great controversy. What is the standard of truth, and who is the judge of controversy? The Church of Rome boldly affirms, that if individuals are left to judge for themselves, such is the obscurity of Scripture, that no certainty could be obtained, no conclusion deduced, in which the conscience may safely rest. Yet, with egregious inconsistency, she refers us to that very Scripture in proof of the justice of her claims. Here I would ask, can we without an infallible guide attain the real meaning of the texts which she quotes in her favor? If not, it is impossible for them to prove her infallibility. If we can, then it follows that there are some parts of Scripture whose meaning may be certainly ascertained without her infallible guidance. And what then becomes of her complaint of the hopeless obscurity of Scripture, which is affirmed to render her aid so indispensable? And what must we think of her outcries against the supposed arrogance of pretending to the exercise of free inquiry, and of judging of the Scriptures for ourselves, when, without such an exercise and such a power of judging, it is found impossible to obtain the least proof or presumption of her boasted infallibility?

Some parts of the Scripture, then, the Church of Rome herself must allow, are capable of being understood without her aid. Those declarations of Scripture on which she rests her claim to implicit submission and obedience, she *must* allow to be sufficiently plain and intelligible, to bind the conscience of every member of her community who is prepared to assign a reason for his being a Catholic: and as an entire agreement with the dogmas of the Church is all the faith which she requires in order to the salvation of her members, she must acknowledge, as well as ourselves, that the Scriptures contain a rule of faith sufficient for the purpose of salvation; the only difference is, that in our opinion the Scripture clearly unfolds a system of saving truth, while in that of the Roman Catholics, they are obscure in every point, except in the few passages which direct us to the only authentic and immediate source of saving knowledge.

We ascribe some efficacy to the word of GOD itself; while they contend that the principal or only benefit it affords consists in conducting us to the Church. The Scriptures themselves indeed affirm, that they are "able to make us wise unto salvation," and by them "we must be judged at the last day." That Church asserts, on the contrary, that they are covered with an impenetrable obscurity, not to be removed without her interference, and that we shall be judged at the last day, not by our submission *to the Scriptures*, but our obedience *to her*. In her system, the principal use of the Scriptures was to give birth to the Church, whose place she now occupies, whose prerogatives she assumes as the sole directory of conscience, and the living oracle of GOD. Her treatment of the Scripture almost reminds us of the fabulous history of Jupiter, who ascended to supreme power by the mutilation and banishment of his father.

The portentous doctrine of infallibility, as it is employed in the Roman Church, stamps an entirely new character on the Christian religion, substitutes a new object of faith and dependence, defies what is human, hides and cancels what is divine, and transfers our allegiance from GOD to mortals.

ROBERT HALL.

COMMUNICATIONS.

For the Churchman.

A GENERAL EPISCOPAL BIBLE, PRAYER-BOOK AND TRACT SOCIETY.—NO. I.

THE SPIRIT OF THE AGE.

ONE of the most striking characteristics of the present age is the improvement in machinery. During the last half century an entire revolution has taken place in the aspect and condition of society, principally from the inventions and improvements in practical mechanics. In every branch, from the ponderous steam engine, down to the skilful contrivances connected with the manufacture of the most improved chronometers, the inventive genius of man has been applied to this science with the happiest effects. Our illustrious predecessors of the seventeenth and eighteenth centuries had extended their researches respecting physical causes to a hitherto unknown extent, and were successful in bringing to light many of the mysterious operations of nature, which were either treasured up for the future examination of a more enlightened age, or else were so far perfected as to enable them to establish certain general laws, simple in their operation, immutable in their nature, and extensive in their application. These, after having been fully demonstrated, have stood the scrutinizing test of deeper investigations, and been transmitted to posterity as the richest legacy, yea, the very foundation of science. But it has been reserved for our own age, and that immediately preceding it, to make a practical use of these general laws, and derive an immediate physical benefit from the theoretic knowledge of a Bacon, a Newton, a Des Cartes, a Boyle, or a Wollaston. Our discoveries in practical science have been wonderful, and still progress in a rapid ratio. The time has come, foreseen by the enlightened mind of Bacon, and by him expressed in the words of the prophet Daniel, "Many shall run to and fro, and knowledge shall be increased." Even to one of middle age, who looks back on the period embraced by his own feeble memory, the retrospect will be filled with results the most astonishing. The effects, although rendered less obvious to the present generation by familiarity, are seen to stand out in prominent view by the eye, which penetrating the obscurity accumulating over the past, beholds age in comparison with age. They appear, even to the most casual observer, in the rapid advance of civilization and refinement, and in the development of the moral and physical faculties of man. Their advantages are experienced not only in the outward comfort, and increased sensibility attendant on refined civilization; but have also an intimate and direct bearing on the moral and religious condition of society. That institution then which would exert an influence over men in morals or religion, must advance in the same ratio of improvement, or it will soon become superannuated, and exist only as a venerable monument of antiquity, deserted, except by a few zealous friends, in whom the admiration for the "olden time" contributes to keep up the feelings of blind devotion and reverence. Or, like that relic of feudal ages which our own generation has almost annihilated, it may have arrayed against it the elements of popular fury, and pass off the stage of existence by a more violent exit.

To apply this conclusion to the case in point. The Church, if she continue to exercise that salutary influence over the human mind for which she was instituted, must adopt measures in accordance with the spirit of the age. But let me not be misunderstood. She is not to be carried about by every veering gale of popular feeling. In her nature, constitution, and doctrines she must ever continue the same, pure and lovely, as when she emanated from the hands of her Redeemer. Her policy also, must always be the same, open, ingenuous, and diametrically opposed to the attacks of sin, whether in open conflict, or the concealed and therefore more dangerous operations of worldly delusion. She must form no alliance with error, nor tamper with the dangerous elements of popular frenzy. Nevertheless, so long as she exerts a spiritual influence in the world—so long as she maintains her militant character—so long as her members are composed of spiritual beings united with the imperfections of humanity, she must operate upon them through the medium of *machinery*. Under this comprehensive term may be included her laws, ordinances, measures, modes of instruction, &c., which by virtue of the authority committed to her, she may from time to time adopt for her own regulation, preservation, and the advancement of the great cause of salvation. These, so far as they do not interfere with her divinely instituted, and therefore perpetual and unchangeable ordinances, may be altered and modified, to suit the varying aspect of the times; provided also, that they do not clash with, or any way interfere with her doctrines, and other things of immutable and eternal obligation. What would suit one age or country, would be totally repugnant to the genius and constitution of another. Some of the pious practices of our forefathers now call forth an unfeeling criticism, or a pitiful smile. The discipline adapted to the chivalric spirit of feudal times, the barbarous usages of the middle ages, or the slavish feelings of a people ruled by the iron sway of despotism, would ill accord with the genius of freedom, or the refined sensibility of civilization. It becomes then the duty of the Church to adopt, in her wisdom, measures that may agree with the improvements of the age, and which may in the best manner turn the inventions of civilized society to the best account, in furtherance of the great object for which the Son of GOD became incarnate.

The spirit of the age loudly demanded of the Church to remodify her ecclesiastical polity. Its voice was heard. The Church in this country was convinced that the time was come for reform. She retained the divinely constituted orders of the ministry in their legitimate spheres of action, yet reorganized her mode of government, and presented to the American people a form harmonizing with their free institutions. She so happily contrived it that her officers may exercise their spiritual powers derived from the great Head of the Church, in union with legislative authority emanating from her members. The same spirit now loudly calls for a system of measures, that may render this improved and happy form of government more effective in advancing the best interests of the Church and man's salvation. It demands some improved method of developing her resources that shall incorporate the discoveries of the present time with her eternal and immutable principles of action. It pronounces her former plans antiquated and ineffective. Will she refuse to listen? She does it at her peril. She does it at the price of thousands of immortals who might otherwise have been enrolled among the ransomed of the LORD.

THERON.

For the Churchman.

NOVA ANGLICANA.

PAUL A TESTIFIER TO CHRIST'S DIVINITY.

FROM some examination of Mr. Starkie's minute and discriminating remarks on "admissions," and the "interest of a witness," I draw the following conclusion, that the law supposes a man inclined to tell the truth, when he is under no temptation to depart from it. But the moment a man's *interest* is in any way concerned, in a case under consideration, from that moment the law begins to suspect him, and as is very remarkable, to suspect *any body*, be his character what it may. It makes no exception. If a man is in circumstances to be tempted, it infers that he is so, be he who he may;—a slight commentary on human nature, of this science built on a knowledge of men *as they are*.

Now, in what circumstances was Paul when he wrote the epistle to the Philippians? He was not combatting enemies. He was not arguing about recondite and mysterious points with the incredulous. He had received favors from the Philippian Christians, and was (having nothing of treasures such as wordlings esteem wherewith to requite them) paying back their gratuities with some of those fitly spoken words, which are like apples of gold in a latticed basket of silver. He was giving them good advice for their good deeds toward himself.

Interest then does not sway him, or make him wary. The acumen, precision and caution of debate are not necessary. His *admissions*, therefore, may be taken in full latitude, as the admissions of a friend to a friend in a free warm-hearted letter.

Now, query: in view of such things, what weight may we accord to his admission of the supreme exaltation of JESUS CHRIST, and his subsequent humiliation, found in the third chapter? And must such an admission be tortured upon the inquisitorial rack of unsparing criticism before it can be made to speak out the truth? Must such a case be carried from one court of appeal to another, and through English, German, Greek, and Hebrew, till we may perchance be told, that amid a conflict of decisions the text has been whittled, and shaved, and frittered, until at length, alas! it has quite vanished away? [N. B. Commentary and text are often to each other in an inverse ratio: as the former increases the latter diminishes. Of course, I speak to the uninitiated.]

Again, a lawyer wishes to prove a point. Certainly he would not attempt to support his positions by a doubtful fact, a weak fact, or an unacknowledged fact. No, he would appeal to the most incontestable fact, the strongest fact, the most notoriously and generally allowed fact, to establish the conclusion after which he was aiming.

But Paul wishes to show his Philippian friends the beauty and the importance of humility. To convince them *overpoweringly*, he appeals to the *voluntary* descent of CHRIST from the condition of Divinity, (μορφη θεȣ condition of Divinity as the antithesis μορφη δούλου abundantly shows;* and of course by good laws of interpretation, one is as *actual* as the other;) to the condition of a servant. His argument is, let this example persuade you.

Now, he never would have chosen such a fact for his illustration and his potential argument, did he not well know that the Philippians (and of course all Christians) admitted this fact, fully and freely, as one beyond all dispute, as all-commanding,—as inevitable.

So, when I reflect on Paul's testimony to CHRIST'S Divinity, on the one hand, as an *admission*, and on the other, as an *argument*, I say, when I do this with a lawyer's principles of judging, I am constrained to assign it the *very highest sanction*. It is unbiassed testimony. It is testimony of the most unsuspicious kind known in human intercourse. It is incidental, not being liable even to the ordinary temptations into which any systematizer may fall. It is not dragged in. He drops it in a communication of the most fraternal, or, if you please, paternal character. He seizes upon it as one of the readiest things to be taken up,—as one of the plainest and most universal of "the first principles of the oracles of GOD."

To me the testifying to CHRIST'S character under such circumstances, and in this way, is worth, I had almost said, infinitely more than a direct assertion in a didactic treatise: certainly, worth all that more, than an assertion in an artful harangue, or a strained and vituperative tract of controversy.

These few observations are offered as a very brief illustration of an example in what way the subject of evidence, legally studied, may help one in theology, and as an appendix to some remarks on that subject a short time since. Want of time compels me to abandon the design of expanding which had been entertained.

* Mr. Norton translates μορφη by "*to be like one.*" Of course, if CHRIST were only *like* GOD he was *pari ratione* only *like* man. Then, perhaps he was only *as it were* crucified. Mr. N. had better call himself one of the Docetæ forthwith.

For the Churchman.

THERE are many pious persons who resting in the supposed favor of GOD, as to the propriety of their conduct, are too regardless of their responsibility to exert their reason for the discovery of their real duty. They esteem this assurance as a sufficient guide, and thus satisfy themselves with an *approving* conscience, without being equally concerned as to its being an enlightened one. Now, conscience is a faculty which partakes of the general corruption of our nature: when unenlightened by revelation, through the agency of reason, it is unavailable to the discovery of truth, except upon a few of its great principles; and it is only available, in any instance, in proportion as it has been thus enlightened. The world has seen the greatest crimes perpetrated under the sanction of conscience when unenlightened, and we need but look around ourselves and we shall every day behold, if not crime, yet acts of the greatest ignorance and mischief continually occurring under the same authority. Now, when such is the case, it certainly becomes all sincere Christians to cultivate and instruct conscience, that no injury may result to the cause of religion from their errors any more than from their faults. They should be conscientious upon this point as well as on any other. It is far the easier plan to rest upon an approving conscience. And while it sometimes appears the more pious course, it the more readily deceives as to its real character. But it is only when using all the means which we possess for the attainment of the truth, that we are really doing our duty. To rest with any thing short of this is in reality to lay claim to inspiration. It is to neglect the use of those means which GOD has given us for the discovery of our duty, and to trust to the simple dictate of human feeling for the revelation of the divine will. Men thus make religion to consist in feeling alone, attribute the high sanction of divine authority to the vagaries of the human breast, and so lead into error those who seek for the truth, and confirm the infidel in his unbelief. This is the great evil of resting upon conscience without using the proper means for enlightening it,—that it not only leads into error, but awfully sanctions it with the authority of heaven. Thus Satan successfully performs his work in the garb of an angel of light. It is perhaps doubtful which extreme, in a Christian community, is most fatal to the interests of religion; an apathy to vital godliness, or this spirit which the Apostle designates as a zeal for GOD, not according to knowledge. As to the comparative individual *culpability* in the two cases, there can, of course, be no doubt; but as to injurious *consequences*, they ever preponderate, I think, on the side of the latter. Viewed with respect to these consequences, the former is a numbness in a part of the body of CHRIST, the latter is an inflammatory sore. The injury done to religion by a person thus resting upon unenlightened conscience may be forgiven him, and he still be accepted; but he nevertheless retards his growth in grace, and it is melancholy to reflect, that others unto whom he should have been a sure light in the path, have through his influence been led into the mire of error. And after all, it must be recollected that he will be responsible for his errors according to the opportunities which he possesses for obtaining the truth, and the manner in which he improves them. "He himself shall be saved," says the Apostle, "*yet so as by fire.*"

J. S. B.

For the Churchman.

BARROW'S TREATISE ON THE POPE'S SUPREMACY

HAS just issued from the press of Messrs. Swords, Stanford & Co., of this city, under the supervision of the Rev. Dr. Hawks, Professor of Ecclesiastical History in the General Theological Seminary of the Protestant Episcopal Church. "The immediate cause which prompted the publication was the difficulty experienced by the students of the Seminary in procuring copies, the treatise being one of the standard books used in the course of study pursued in that Institution." As the purest specimen of candid theological controversy in the English language, it has been extolled alike by Roman Catholic as by Protestant writers.

The calm investigation of truth was Dr. Barrow's sole object, which rises superior to the arts of scholastic sophistry, and shuns all personal or sectarian allusions. Far different from the rancor of political gladiators, he never dipped his pen in gall. In this he is an example to religious polemics of every denomination, who are too apt to lower their dignity and injure the merits of their cause by personal virulence and invective. Like the writers of his day Dr. Barrow has been charged with being too diffuse. But how diffuse? where every sentence from his pen enshrines a pearl or a diamond. The profligate Charles II., who "knew the right but still the wrong pursued," used to call Dr. Barrow an unfair preacher; that he so totally exhausted his subjects as to leave nothing for any other person to say. This remark forcibly applies to the Treatise on the Pope's Supremacy, which a more competent judge, Archbishop Tillotson, pronounced to be incontrovertible. "It was thought also that at the present time when the points in controversy between Protestants and the Church of Rome have been brought into discussion in this country, an American edition of Dr. Barrow's treatise would be an acceptable offering to such as love truth and value learning." The treatise will impart knowledge to the profound divine, the erudite scholar, the diligent student of divinity, and to the general inquirer desirous of information on the long-abused usurpations of the Bishop of Rome,—subjects more commonly declaimed against by Protestants than understood. It may be confidently recommended to Protestants of every denomination, without the least apprehension of offending their religious prejudices.

"Much pains have been taken to render the present reprint perfect. It has been examined in its progress through the press with the earliest and latest English editions, and the publishers hope that its errors and inaccuracies will be found not to be either numerous or striking. The life prefixed is an abridgment from that of the Rev. T. S. Hughes, D. D., in the series of standard theological writers; and to the same author it is indebted for the 'summary' which precedes the treatise."

It is to be wished that the patronage extended by liberal Episcopalians to this work will lead to the republication in this country of many other standard works of eminent English divines, particularly of the learned and judicious Hooker's Ecclesiastical Polity, also a class book in the Seminary, and now only attainable at a high price by importation. This distinguished work likewise merits a place in the library of every eminent

JURIST-PRUDIST.

THE CHURCHMAN.

SATURDAY, AUGUST 16, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

THE subscriber, having been appointed Agent of the Protestant Episcopal Press, to supply the vacancy occasioned by the resignation of the Rev. W. R. Whittingham, all communications on business with the "Press," will be hereafter directed as follows:—

FLOYD SMITH,
Agent P. E. Press, No. 46 Lumber-street, New-York.

[THE following article was written while the Editor of the Churchman was connected with the Institute at Flushing, a connexion which he relinquished at the close of last session. In submitting it, with this explanation, to the readers of the Churchman, it is proper to ask an indulgence for the allusion to colleges. A controvertible opinion on so delicate a subject, and one not strictly coming within the province of a religious paper, would not have been expressed in any editorial remarks originally designed for the Churchman. The Principal of the Institute has adopted the article as expressive of his own views, and published it in the last number of the Institute Journal.]

INSTITUTE AT FLUSHING.

The domestic character of the Institute is one of its distinguishing features. The aim is to render it as far as possible the home of the pupils. The Principal with his associates are supposed to constitute a family. The scholars are regarded as adopted into his family; and are, for the time being, virtually the children of the Principal. The children are thus instructed under the paternal roof. Their education is in effect to a great extent private education. The Principal, acting as parent, secures teachers of approved fidelity to instruct his children at home. He exercises a supervision over the whole, and is the umpire of all the difficulties that may arise between the instructers and instructed. He has his children under his eye; and aided by his assistants, the younger of whom are regarded as elder brothers of the family, forms their morals and manners, directs their studies, guards their intercourse, and watches over their amusements.

This we contend is the right and natural order of things. For whence the origin of schools, colleges, and other institutions for early education? They certainly could not have existed in a rude or primitive state of society. Then, and even after society had advanced many steps in civilization, the parent was the sole teacher of his offspring. Knowledge consists chiefly in experience, and the father easily communicates to his child all that he will find necessary in the career of life. As wants are multiplied, the demand for knowledge is increased. As curiosity is awakened, and man begins to rise in moral and intellectual elevation, the importance of knowledge is better estimated. But other cravings become equally clamorous with that of knowledge. The whole of the parent's time and attention is engrossed in the supply of those comforts and conveniences which in an artificial state of society can scarcely be distinguished from the necessities of life. Thus the more that knowledge is needed the less able is the father to impart it. He is bound to support his children, and if possible to establish them in the world in the same rank of society which he occupies himself. Consistently with this duty he cannot impart to his offspring the knowledge demanded by an advanced state of society, and necessary to elevated character. He cannot personally educate, and very often cannot even superintend, under his own roof, the education of his children. Thus in the general subdivision of labor the business of education becomes a distinct branch. But in what way was this originally effected? In what way is it most naturally effected? The natural way would seem to be for several parents who are thus circumstanced to associate together, and say, "Our children are now of an age when their education is of the utmost importance. Imperious avocations which still have in view their ultimate welfare, or perhaps personal disqualifications, such as unpleasant peculiarities of temper or incompetency of knowledge, prevent us from discharging this important duty ourselves. We therefore depute our friend, A, B, or C, to act in our stead. He is one of our own associates. He has tact and ability. He is disinterested and faithful. To him therefore we delegate our powers. His house shall be the home of our children. We give them up for the time to him, and he shall qualify them for the theatre of life."

It will be seen that this view of the subject applies only to the case in which children are removed from home. The case of those who remain at home and go to a day-school or attend public lectures and instructions is widely different. This is rather private education than public. The parent exercises a constant supervision. He is still the teacher of his children; and he merely avails himself of the assistance of others by employing instructers under his own roof, or sending his children at convenient times to a neighboring seminary. But when he sends them away from home he ceases to be their teacher, and surrenders, except in a very restricted way, all supervision of their character.

And here lies the great objection we have to colleges. They ought to constitute a home for the youth who frequent them, or at least be a substitute for a home. We should like to know a little more of the history of colleges. Did they originally answer this character, and were they in process of time, and of the abuses which time begets, perverted from their original intention? There is something in the organization of college government that favors such a supposition. But however this may be, we know that neither now nor for some hundred years back have they sustained this character, nor any thing equivalent to it. If they had it originally the colleges of this country are a perversion doubly perverted. The European institutions, from which ours are derived, are the resorts of young men who have in general arrived at years of maturity, who can estimate the advantages of knowledge, and are competent to govern themselves. They are designed for persons who are of age and not for minors. And we are persuaded there is not an instance of more servile and unmeaning adherence to European institutions than that which has sought to make Cambridge and Oxford the models for education in the American public. To say the least they are not adapted to a young country. As soon as our sons are grown up we must send them into active life. There is not sufficient demand for knowledge to enable our colleges to put their requisitions on a par with foreign institutions. Let them do their best, and aspire as much as they please, they must still teach children.

Now this view of the probable and natural origin of such an institution as we desire ours to be, affords a practical and satisfactory answer to questions which are often put to us, and suggest several hints of great interest.

To mention one or two. It is often said to us, You dwell much on the importance of early education. You admit that early impressions are the most abiding. You profess to aim at forming character, and you allow that much, perhaps most may be done toward that object in infancy. Why then will you not receive younger pupils? Why do you decline taking them while their minds are yet most pliable, and receive them under your charge at twelve or fifteen years of age, when they begin to exhibit of themselves more decisive indications of future character, are less tractable, and less susceptible to the plastic power of education?

For this regulation, in addition to many other reasons, we may give one derived from the theory which we have just developed. Nature provides for the offspring two instructers, the father and the mother. These are appointed by GOD as the guardians of the youthful home. Each has a peculiar charge. It is the delightful province of the mother to watch over the tender sensibilities of the infant; to cherish and protect its purity; to unfold the latent faculties of its mind, and to make on it the first and imperishable impressions of truth and piety. It is the peculiar province of the father to take the child at a more advanced period and form it for active life. Now the age in which we wish to receive our pupils, is that in which they are exchanging the instructions of the mother for those which are peculiarly the province of the father. This age varies in some degree, accordingly as society is more or less advanced in civilization. In a rude state of society the son follows the pursuits of his father as soon as he is capable of rendering him any assistance. In civilized society he shares for a longer period the maternal indulgence of home, and is not transferred till a comparatively late period of life, to the exclusive guidance of the father. From what has been said it will appear that it is the province of the father which we endeavor to supply, and we cannot err in specifying twelve or fourteen as the time of life in which the education of the boy begins to be directed with special reference to the pursuits of the future man.

Again, we are often asked, "What kind of boys do you want?" To this question too the theory of our institution furnishes an answer. Give us such boys as have been blessed with the instructions of a pious mother. This is a qualification for which no substitute can be found on earth. Never would we despair of the child who has been used in infancy to hear the precepts of heavenly truth inculcated in the accents of maternal love. Truths thus instilled live for ever in the memory. They are interwoven with all the sensibilities of the soul. They are the fortress of conscience; not impregnable, it is true, but indestructible. They furnish the mind with chords which in later life seldom fail to vibrate to the touch of faithful expostulation. They are an inextinguishable spark which after being seemingly smothered under a heap of corruption, may be fanned by the breath of friendly and spiritual counsel into the pure and genial flame of piety. The child of a mother's prayers, said St. Augustine, (and may we not believe it?) is never lost. It is those children who have been dedicated to their Maker under the auspices of a pious and vigilant mother, whose education we should esteem it a happy and useful vocation to continue. While on the other hand we should deem it an act of temerity equally hopeless and presumptuous, to become responsible for the youth in whose mind a mother's voice was connected with no other associations than those of apathy to religion and devotedness to the character and frivolities of the world.

DELAWARE.—The forty-fourth annual Convention was held in June last. We have received the Journal of the Proceedings, and the charge of Bishop H. U. Onderdonk. The Journal contains a letter of Bishop White, declining to attend the Convention on the ground that Bishop Onderdonk would be present, and also the address of Bishop Onderdonk, which will appear in our next.

The Diocese contains *five* clergymen and *sixteen* churches and chapels. The reports published from four clergymen, and from one parish destitute of a clergyman, give Baptisms 126, and Communicants 365. The Sunday Scholars, as given in three reports, are 560. One report gives no statistical returns.

We subjoin the report of the Rev. Mr. Kingsberry.

St. Peter's, St. Paul's, St. George's, and Prince George's.—In May, 1833, I took charge of the four parishes of St. Peter's, Lewis; St. Paul's, Georgetown; St. George's Chapel, and Prince George's, Dagsborough—in which I have officiated every alternate Sunday, either in the morning or afternoon since that time. I have baptized 28 adults and 52 children—attended 15 funerals—4 marriages. At present there are about 145 communicants; and at the Episcopal visitation of these parishes during January last, there were 99 persons confirmed by Bishop Onderdonk of Pennsylvania, and at present are a number more ready and desirous to receive that holy rite. There is in general good feeling existing among my parishioners, who, actuated by feelings of piety, and a zeal for the cause of CHRIST, are devout and attentive to the concerns of their souls, and to religion.

The Sunday Schools flourish—the numbers vary from time to time.

NATHANIEL KINGSBERRY.

PUBLIC WORSHIP.—The late General Convention in Vermont have given it as their opinion that from one-half to two-thirds of the families in the State habitually attend no place of public worship whatever. "At least one-half the families," it is said, "are forming their notions on moral subjects without the guiding light that comes directly from the public worship of GOD."

The Churchman's Almanac.—This is the most finished and best arranged thing of the kind we have ever seen. It is full of chronological and statistical information on all subjects connected with the Episcopal Church. Doctrinal and practical sentiments and definitions abound in its pages, which will hurt no Christian. No one, to our knowledge, has before attempted to give a tabular view of the hours of moonshine; but it is here done completely, and to the understanding of a child. One thing only is to be regretted, i. e. the printing of the Apostles' Creed in the form of the cross, upon the front page of the cover; to us it seems to have a squinting at popery. Perhaps the present idolatry of the cross among Papists grew out of a circumstance, in itself of no more consequence at first than this.—*Christian Secretary.*

Remarks.—The above was read in the office, when a junior clergyman remarked, "We think the Editor of the Almanac may imitate the Church. In the office for baptism she directs the sign of the cross to be omitted, if any object to it. Let the same be done with the Almanacs, and some be bound up with plain covers." "Or if our brother Protestants think it more significant," said another, "we will give them the cut of a weathercock, instead of the cross." "No, no, no," exclaimed a clerical senior, "give us the cross, and nothing else. Who edited the Almanac?" "Mr. ——," was the reply. "Well, I love him for this device. Last year I had but one Almanac: this year I have ordered three dozen." "*De gustibus non,*" exclaimed a fourth. "Something more than that," said a fifth in graver tone; "these are the opinions of different generations: if *we* are so indifferent to the *sign* shall we wonder if our children care as little for the thing signified? It is the Churchman's Almanac," he added, "let it keep the Churchman's sign." *Non nobis tantas componere lites.*

KING'S SPEECH.—That some of the political journals should question the genuineness of the King's speech is not strange, for what is there to which party rancor will not stoop? But that the reverend correspondent of the New-York Observer should endeavor to convince his readers that the speech is "a pious fraud," that is to say, a deliberate *forgery*, and that the *archbishops and bishops of the Church of England have been guilty of the forgery*, has appeared to some a gross and unaccountable violation of propriety. Gross it may be, but not unaccountable. This writer has been for a long time confidently predicting the downfal of the Established Church, and to have all his visions blown away, just as his readers were, as they fancied, about to realize them, was too much to be borne. We mention this out of regard to the writer, lest some may attribute to audacity, or even to a worse spirit, what is probably nothing more than the momentary snarl of a disappointed prophet.

MR. PYNE'S PRIZE ESSAY.—A number of copies of this useful treatise are on hand at the Depository of the Sunday School Union. It is entitled, "An Essay on the Nature of the Obligations resting upon Parents and Guardians to bring up their Children in the Nurture and Admonition of the LORD, and on the advantage to this end derivable from the Protestant Episcopal Church, and from Sunday Schools, as conducted under her direction."

EPISCOPAL SUNDAY SCHOOL UNION.

To the Editor of the Episcopal Recorder:

REV. AND DEAR SIR,—I have only this moment returned, after an absence of more than a week, to this city. I much regret I did not see the last Recorder at an earlier day, that I might give you the information which, in the conclusion of your article, headed "Sunday School Books," it appears you are desirous of having. I hope, however, this communication will be in season for this week's paper.

Permit me then to remark, that nothing is ever "inserted" in the works of the Protestant Episcopal Sunday School Union, "by those [him] who have intrusted to them the duty of revising its publications," *after* they have passed the committees to whom they have been referred.

These are, 1. The Committee of Examination, consisting of the Bishop of this diocese, and three presbyters. 2. The Executive Committee, which is composed of the Bishop of this diocese, and any other Bishops who may be in the city at any meeting of the Committee, seven presbyters, and five laymen. The names of these gentlemen you will find in the eighth report of the Board of Managers.

It is the duty of the editor to hand all books which he may think will answer for Sunday School purposes, first, to the Committee of Examination, who make what "alterations and additions" they deem proper. Whatever has been previously done by the editor to any book, is thus first submitted to this committee, and his alterations and additions rejected if not approved by them, and the work is returned to him with *their* alterations and additions; the Bishop being generally the last person through whose hands it passes, by whom it is sent back with such alterations and additions as he may think necessary.

After this it is laid before the Executive Committee, and formally adopted, if they are so disposed, as the Society's own work.

In reference to "the responsibility" which the Society thus incurs "of altering," it is humbly conceived we ought not, under the circumstances which govern us, to shrink from it. As to the assertion, that it "has adopted the system which has been so strongly objected to in the American Sunday School Union," we think the *title page* of each book published by the Society, will show you have not rightly stated the matter.

This expressly and openly *declares* the work has been *altered*, that it has been altered to *adapt* it to the *Episcopal* Sunday School Union. It has not simply been "*revised.*" It states distinctly it has been altered. If then it should appear that the work does contain sentiments "not harmonizing" with those of the author, is the Society to be judged guilty of intending any deception? Surely not. The title page affirms plainly it has been altered. The demand for books, especially literary books, is constantly increasing, and if we cannot be permitted to avail ourselves of many that are published, which, with some alterations, may answer our purpose, what are we to do? How is the depository to be supplied?

With regard to the publication on which you have thought it your duty to animadvert, it is questioned, whether, either in "the verbal alteration" or "omissions," or "trifling additions," (*such* even yourself admits "may be excusable,") which may be discovered, any thing has been done which makes it advance opinions not harmonizing with the sentiments of the author.

To be sure the author has said little or nothing about baptism. But as "a clergyman of the Church of England," does *he* not believe that to be born of water means to be baptized? Does *he* not, whenever he baptizes a child, declare that it has been "grafted into the body of CHRIST'S Church;" that it has been placed in the ship? Does he not thank GOD that it has pleased him "to regenerate this infant with his HOLY SPIRIT?" Most certainly he does, if he use the baptismal service.

Now a principal reason why the work which is the subject of your strictures was adopted with "additions," was to remind persons "what a solemn thing it was to be baptized," and what their "baptism representeth, which is to follow the example of their Saviour CHRIST, and to be made like unto him." That the work is well "adapted" to do this, the following extract, ["addition,"] will, it is presumed, be adequate proof.

"*Tom.* Well, I must say you make me feel a little serious about that baptism of mine. But is that what you call being converted and renewed, and so on?

"*Harry.* No, Tom, I call baptism being *born again*, that is, being born into the Church. And it is because the natural heart, with which we were born into the world, needs to be renewed and converted, that we are required to be born into the Church, where the grace of GOD is promised to renew and make holy the hearts of all who will use the means there appointed. Before, however, you can understand all this, we must go back again, and talk a little more about the necessity of being converted and renewed."

In conclusion, I would observe, that the whole of the "addition" which has given you umbrage, was "inserted" not by those [him] whose duty it is to revise the publications of the Union, but by one whose *name* in approval, in one of your papers for October of last year, you thought sufficient, in connexion with the other members of the committee, to render it unnessary for you to say any thing respecting a work then published by the Union. That same committee approved of "the Sailors' Monitor." It consisted of the Rt. Rev. B. T. Onderdonk, D. D., Rev. J. M. Wainwright, D. D., Rev. H. Anthon, D. D., and the Rev. W. R. Whittingham. It is presumed the readers of the Recorder will attach some consequence to the opinions of these divines.

As you have been kind enough "particularly to recommend" "Ellen's Visit," it is hoped the circumstances which have drawn forth this communication, will justify the avowal that the five last pages of *that work* are "additions" made "by those [him] who have intrusted to them the duty of revising" the publications of the Union, and who is induced to make the avowal to prevent the want of confidence in him which your remarks might possibly create.

I am, very respectfully, yours,

F. H. CUMING,

Editor of the Publications of the Gen. Prot. Epis. S. S. Union.

New-York, July 30, 1834.

INTELLIGENCE.

To the Editor of the Churchman.

REV. AND DEAR SIR,—Through the great goodness of the Father of mercies, the cause of the suspension of my projected visitation is so far alleviated as to enable me to renew my appointments, and to leave home without violating the claims of parental affection and duty. I therefore now beg leave to announce those appointments through your columns.

In pursuance of a determination which I had formed, with humble submission to Divine Providence, when I entered on the duties of the Episcopacy, never, if possible, to let more than three years elapse without officiating in every parish in the Diocese, I had purposed to visit this year, every one which had not been visited since 1831, in addition to those where consecrations of churches, ordinations, or institutions are expected. The disappointment in this design which GOD has seen fit to order, has been deeply felt by me. Submission, however, becomes a duty. The great diminution of the time which I can give to the visitation renders necessary, of course, a proportioned curtailment of the number of parishes visited. GOD willing, all shall be made up, by increased exertion, the ensuing year.

So many—and this is certainly a cause of thankfulness—are the parishes in which there are calls for the above-mentioned special services, that I find myself compelled to limit my appointments to them. As far, however, as is consistent with the punctual meeting of these appointments, I will cheerfully render any other services for which my brethren may make arrangements.

The circumstances of the case have also rendered necessary an entire change in the order of visitation.

I subjoin the routine by which I now purpose being governed, and am,

Rev. and dear Sir, your affectionate Brother,

BENJ. T. ONDERDONK.

New-York, August 14, 1834.

Friday, August 22, Walton, Delaware county, Consecration, A. M., Confirmation, P. M.; 23, Mount Upton, Chenango county, Consecration, A. M., Confirmation, P. M.

Thirteenth Sunday after Trinity, August 24, Greene, Ordination, A. M., Confirmation, P. M.; Tuesday, 26, Big Flats, Tioga County, Consecration, A. M., Confirmation, P. M.; 27, do. Ordination; Saturday, 30, Angelica, Allegany county, Consecration.

Fourteenth Sunday after Trinity, August 31, do. Ordination, A. M., Confirmation, P. M.; Tuesday, September 2, Ellicottville, Cattaraugus county, Ordination, A. M., Confirmation, P. M.; Thursday, 4, Batavia, Genesee county, Ordination, A. M., Confirmation, P. M.; 5, Medina, Orleans county, Ordination, A. M., Confirmation, P. M.; 6, Grace Church, Rochester,* Institution, A. M., Confirmation, P. M.

Fifteenth Sunday after Trinity, September 7, Palmyra, Wayne county, Ordination, A. M., Confirmation, P. M.; 8, Sodus, Consecration, A. M., Confirmation, P. M; 9, do. Ordination; 10, Seneca Falls, Seneca county, Consecration, A. M., Confirmation, P. M.; 11, do. Ordination; 12, Hector, Tompkins county, Consecration, A. M., Confirmation, P. M.

Sixteenth Sunday after Trinity, September 14, Constantia, Oswego county, Ordination, A. M., Confirmation, P. M.

Thence the Bishop will proceed, by the most expeditious route, to Morristown, St. Lawrence county, for the purpose of consecrating the church there, on some day to be hereafter designated; and then return immediately to New-York, where he has an official appointment at the close of the same week.

Where there are to be Ordinations, the clergy are expected to see that the requisite number of Presbyters—two at least—are in attendance.

* It is intended hereafter that where there is more than one church in a place, appointments for Confirmation shall be made for the different churches in different years.

BISHOP BROWNELL'S VISITATIONS.

THE Right Rev. Bishop Brownell purposes, by Divine permission, to visit the following parishes of his Diocese, in the months of August and September, viz.

August 19—Bradleyville and Milton; 20 and 21, Litchfield; 22, Northfield.

August 27—Saybrook, at 3 o'clock, P. M.; 28, Essex-borough, at 3 o'clock, P. M.; 29, East Haddam, at 11 o'clock, A. M.

September 10—Bristol, 3 o'clock, P. M.; 11, St. Matthew's, Plymouth, 11 o'clock, A. M.; 12, St. Peter's, Plymouth, at 11 o'clock, A. M.; 13, Bethlehem, at 2 o'clock, P. M.

September 14—Watertown; 15, Woodbury, at 3 o'clock, P. M.; 16, Newtown, at 3 o'clock, P. M.; 17 and 18, Reading; 19, Monroe, at 3 o'clock, P. M.; 20, St. James, (Newtown,) at 11 o'clock, A. M.

September 21—Huntington, at 10½, A. M.; and Derby, at 3, P. M.

N. B.—During the Bishop's visit at Litchfield there will be a Convocation of the clergy of that vicinity; and during his visit at Reading there will be a Convocation of the clergy of Fairfield county. The new Church in Reading will be consecrated on that occasion. Further notices of the Bishop's Fall Visitations will be given in subsequent numbers of the Churchman.

CLERICAL CHANGES.—The Rev. Benjamin I. Haight, late Rector of St. Peter's Church, in this city, having removed, with a letter of dismission, into the Diocese of Ohio, and been there canonically received by the Bishop, has become the Rector of St. Paul's Church, Cincinnati.

The Rev. John M. Forbes, Rector of St. George's Church, Flushing, L. I., has accepted a call to the rectorship of St. Luke's Church, in this city, vacated by the resignation of the Rev. William R. Whittingham.

The Rev. William M. Carmichael, late Rector of Christ Church, Rye, Westchester county, has become the Rector of St. George's Church, Hempstead, L. I., vacated by the resignation of the Rev. Richard D. Hall.

Ordinations.—On Saturday, July 19th, in St. John's Church, Lawrenceville, (near Pittsburg,) Mr. Bryan Bernard Killikelly was admitted to the holy Order of Deacons, and the Rev. Thomas Crumpton, Deacon, to the holy Order of Priests, by Bishop H. U. Onderdonk.—*Protestant Episcopalian.*

At an ordination held in Bristol parish, Petersburg, Va., on Thursday, the 31st of July, by the Right Rev. Richard C. Moore—the Rev. Hobart M. Bartlett, assistant minister of that parish, was admitted to the holy Order of Priests. The candidate was presented by the Rev. Charles Mann; and the ordination sermon preached by the Rev. George Woodbridge of Richmond.

Consecrations.—On Friday, July 11th, Trinity Church Connelsville, Fayette county, Pa., was consecrated by Bishop H. U. Onderdonk.

On Saturday, July 19th, St. John's Church, Lawrenceville, (near Pittsburg,) was consecrated by Bishop H. U. Onderdonk. This Church is near the U. S. Arsenal, at Pittsburg; and, beside the local efforts for its erection, very great credit is due to an officer, lately stationed at this post, for the gathering and concentrating of the congregation, and for untiring zeal in forwarding the good work.—*Ib.*

Washington College.—The annual Commencement of Washington College took place on Thursday, the 7th inst., in Christ Church, Hartford. The literary exercises performed by the graduating class were as follows:

1. An Oration—"The infancy of intellect." Solomon Gilbert Hitchcock, Sharon.

2. A Dissertation—"The modesty of true wisdom." William Bliss Ashley, Ulster, N. Y.

3. An Oration—"The natural freedom and equality of man." Abel Nichols, Newtown.

4. A Dissertation—"The erroneous views of the American people with regard to the civil commotions in Europe." William Henry Warren, Troy, N. Y.

5. An Essay—"The discovery of truth by the inductive theory." William Cooke, Salem, Mass.

6. An Oration—"The comparative influence of benevolence and selfishness," George Washington Natt, Philadelphia.

7. A Eulogy—"The life and character of William Wilberforce." Henry Perkins, Hartford.

8. An Oration—"The sources of ordinary pleasure." Daniel Shepard Dewey, Hartford.

9. A Poem—"The victim of error." Ferdinand Rogers, Hudson, N. Y.

10. An Oration—"On carrying the warmth of early feeling into the active duties of life." William Payne, Chatham.

11. An Oration—"The moral dignity of the missionary enterprise." Thomas Hubbard Vail, A. B., Norwich, candidate for the degree of Master of Arts.

The degree of Bachelor of Arts was then conferred on the following gentlemen, alumni of the Institution:

Daniel Shepard Dewey, William Henry Warren, William Payne, Abel Nichols, Luther Harris Perkins, Henry Perkins, Gurdon Wadsworth Russell, George Washington Natt, William Bliss Ashley, Solomon Gilbert Hitchcock, William Cooke, Ferdinand Rogers, and David Jencks Capron.

The degree of Master of Arts was also conferred on Richard Johnson, John R. Case, Thomas H. Vail, Jacob E. Clarke, Elias P. Ely, Charles J. Russ, Marcus M. Filley, the Rev. Nathaniel E. Cornwall, and the Rev. Richard C. Moore, alumni of the College; on Edward Ingersoll, an alumnus of Yale College; on the Rev. G. C. V. Eastman, an alumnus of Middlebury College; and the honorary degree of A. M. on the Rev. Jacob F. Huber, Professor of Modern Languages in the Wesleyan University.

The next term will commence on the twenty-fifth day of September. Candidates for admission will be examined on that and the preceding day.—(*Communicated.*)

Bristol College.—The condition of this Institution, both in its spiritual and literary character, gave such satisfaction to the Trustees, that they were encouraged to enter upon several important plans for the extension of the youthful system of operation which they have here commenced. They determined upon the immediate erection of a new *College edifice* of ample size, which is to be commenced at once, with the hope of completing it before winter. So numerous are the applications for admission into all departments of the College, that this measure has become indispensable. A portion of the members of the Board subscribed above $1200 to accomplish it, and the friends of the College abroad have given ample assurance that it can be easily effected. It is truly encouraging to find, how extensively and liberally the Church exhibits the disposition to appreciate and sustain this important institution for her children. The Board appointed a Committee to obtain additions to the library and the apparatus necessary for lectures. A gentleman of the Board, now in England, has undertaken to procure a set of chemical apparatus, and we may hope that in a few years Bristol College will stand upon equal ground with older institutions in this important department. Another important measure of the Board, was the establishment of a *Professorship of Hebrew and German*, and the appointment to it of a clergyman of the Episcopal Church, lately returned to this country, after some years spent in Germany for studies in this department. The prospects for an adequate preparation for the ministry are now such as demand the mutual encouragement of the friends of the Church. Deficiencies long felt will be now supplied. There are now about *eighty* students belonging to this Institution, of whom about *fifty* are professors of religion, and looking forward to the ministry of the Gospel.—*Epis. Rec.*

Miss Crandall.—In the case of the State against Miss Crandall, the Supreme Court of Errors of Connecticut have decided that the law of that State, prohibiting the keeping of a school for colored persons from other States, is constitutional. The case was argued at Brooklyn, on the 22d ult., by A. T. Judson and C. F. Cleaveland, Esqs., for the State, and by Hon. Wm. Ellsworth and Hon. Calvin Goddard, for the defendant; and the decision of the court was given at Hartford, last week.—*Western Recorder.*

Secession from the Methodist Episcopal Church.—We are authorized to say that upward of one hundred and twenty members of the Methodist Episcopal Church in this city, among whom are some of over forty years' standing, have seceded from the communion of that Church, in consequence of what they consider the arbitrary and unjust proceedings of the ministry on this station. We understand that a statement of the causes which led to this secession is in a course of preparation, and will shortly appear.—*Charleston Obs.*

Bluffdale, Greene Co., Illinois, June 20, 1834.

The Mormons.—Your readers are already apprized of the fact that a Church of that order, of twenty-five members, exists in this settlement. Recently, preachers have visited them, and a powerful excitement is in agitation, not only here, but throughout all the Mormon ranks. The Prophet professes to have had a revelation from GOD requiring the Mormons to go back to their Zion in Jackson county, Missouri, from which they were driven last winter by force of arms. The Mormons are determined to occupy the lands which they have purchased, or die in the attempt. One spirit seems to pervade the whole denomination, and they are collecting from the remotest part of the Union. Blood will flow, unless the government of the State give the Mormons their protection. They are cool, determined, say little, and use no gasconading threats of what they will do. To converse with their leading men, and see the spirit that prevails among all the members, is all that is required to convince any one that they are men who have made up their minds to die in the last ditch, if necessary. Deluded though they be, they are American citizens, and have a right to worship GOD according to the dictates of their own consciences, and to live upon the soil for which they have honestly paid. The people who drove them off are making preparations to repel every attempt of theirs to return to their possessions. They are procuring men and arms. It is stated, openly, in the public papers that one individual there has procured a cannon at his *own expense.* Will such a contest speak much in favor of our country?—*Christian Watchman.*

It must be in the highest degree gratifying to every friend of religion, and of good order, that the Vestry of this Parish, themselves disgusted with the disgraceful scene of last Monday, and willing to satisfy the feelings of the reflecting part of the public, have resolved to address the Legislature on the subject of elections being held in church. Our readers well know that we have in this paper repeatedly raised our voice against the abomination, and have respectfully called the attention of the Legislature to the subject. Small, indeed, has been the encouragement we have hitherto met with in our endeavors to purge the temple from such profanation. We did not succeed, even in rousing the *Clergy* to some effort for the preservation of the purity of our places of worship. Now, however the public voice is with us—people of all descriptions, saints and sinners, believers and infidels, cry out against the longer existence of the abomination. Thank GOD, this feeling is at last roused; thus adding to the numerous instances of the truth of the old saying, that "good comes out of evil." We trust that all the parishes will unite in petitioning the Legislature to cleanse our legal code from this great pollution.—*Barbadian.*

The town has exhibited an unusual degree of bustle yesterday and to-day, in consequence of slaves and slave proprietors of certain districts being called up before the justices of the peace, in order to ascertain if the negroes had been properly classified, and to explain to them their altered obligations. The two terms of four and six years appeared to be nearly balanced; an unexpectedly large number of mechanics and domestics having preferred the longer term, in consideration of the day and a half per week which that choice would leave at their own disposal.

The negro race are proverbially short-sighted, but we must confess we did not anticipate that it would be evinced so palpably as in the instances in question. We hope a record will be kept of the number of slaves who have made the election of the longer term, as it will afford the *quid nunes* a curious elucidation of negro character.

We have not yet heard of any instance of parents refusing to undertake the care of their young children, (as provided against in clause 13 of the Abolition Bill,) and trust that examples of this nature will be rare. Of these also, should they occur, an account should be kept, with explanatory remarks.—*Demerara Royal Gazette.*

SUMMARY.

Protestant Missions.—The (London) Missionary Register for April contains a tabular view of Protestant Missions throughout the world, drawn up from such authorities as were accessible, but without any pretension to perfect accuracy, as from some of the Missions no returns had been made, and from others the reports were not complete. The Mission of the earliest date is that of the Moravians in Guiana and the West Indies, which was founded in 1732. The number of members at present in communion in that Mission is estimated at about forty thousand. The whole number of professed converts at all the missionary stations is about one hundred and five thousand. When we take into account that Protestant missionaries are extremely cautious not to receive any into communion without giving satisfactory evidence of a *change of heart*, this result affords very encouraging evidence of the success of evangelical labor among the Heathen. Avowed infidels and pseudo-Christians make loud outcry against the waste of money and labor incurred by attempts to propagate the Gospel, as if the value of a never-dying soul could be estimated by dollars and cents. We do not hesitate to avow our conviction, that, if but half of the present professed converts from heathenism, (without taking into account the thousands who have already finished their course with joy,) should prove to be truly born again, through the instrumentality of Christian missions, the value of the result would incalculably exceed all the labor and expense with which it has been attended. But we desire always to bear in mind, and to remind our readers, that the command of GOD, not the measure of sucsess, forms the Christian's ground for engaging and persevering in the missionary enterprise.—*Presbyterian.*

Among the "signs of the times," few recent events are of more importance than the following Decree, issued by the present government of Portugal.

Decree—Abolishing Convents, &c.—Art. I. All convents, monasteries, colleges, hospitals, and establishments whatsoever, of monks of the regular orders in Portugal, Algarves, the adjacent islands and Portuguese dominions, whatever may be their denomination, institution, and rules, are henceforth extinguished.

II. All the estates of these convents, &c., are incorporated with the national domains.

III. The sacred utensils and ornaments employed in the divine service are placed at the disposal of the respective ordinaries, to be distributed among the churches of their dioceses which have most need of them.

IV. Each of the monks of the suppressed convents, &c., shall receive an annual pension for his support, unless he receive an equal or greater income from a benefice or public employment. The following are excepted:

1. Those who took up arms against the legitimate throne, or against the national liberty.

2. Those who abused their ministry, in the confessional, or the pulpit, in favor of the usurper.

3. Those who accepted benefices or public employments from the government of the usurper.

4. Those who denounced or directly persecuted their fellow-citizens for their fidelity to the legitimate throne and the constitutional charter.

5. Those who accompanied the troops of the usurper.

6. Those who, on the re-establishment of the authority of the Queen, or since, in the districts in which they resided, abandoned their convents, monasteries, &c.

V. All laws and ordinances to the contrary are abolished. The Minister of Ecclesiastical Affairs and Justice is charged with the execution of this decree.

DON PEDRO, Duke of Braganza.

JOAQUIM ANTONIO D'AGUIAR.

Palace das Necessidades, May 28.

—*Christian Intelligencer.*

It is not true, as stated in an Irish paper, that Bishop England, of South-Carolina, has been appointed a Cardinal. He was proceeding from Paris to Rome, to lay before the holy See the result of his mission to Hayti.—*Charleston Observer.*

A brief of the Pope has been received, reducing the number of holydays in New-Grenada to Sundays, and 12 feast days, together with the duty of hearing mass on St. Joseph's day.

Musical Mass of the 14th Century.—A valuable musical manuscript, by Guillaume de Machault, who was valet-de-chambre to Philippe le Bel, in 1307, has been discovered in the Royal Library at Paris. It contains several French and Latin authors, ballads, &c., and concludes with a Mass, which is supposed to have been sung at the coronation of Charles V. in 1364, and which proves, that at that time they were acquainted with the art of composition in four parts.

NEW EPISCOPAL CHURCH,

THE *Chapel* of the Church of the Nativity will be consecrated to the worship of ALMIGHTY GOD by the Right Rev. Bishop Onderdonk, on Tuesday morning next, 19th instant, at half past 10 o'clock.

The Chapel is located on Avenue D, east side, between Fourth and Fifth streets. Episcopalians generally are invited to attend.

NOTICE.

ST. LUKE'S CHURCH will continue closed till the first Sunday in September next.

OBITUARY.

Claremont, N. H., August 4th, 1834.

DIED in Salisbury, Vermont, June 28th, of a pulmonary disease, the Rev. George Leonard. He had journeyed thither, accompanied with his wife, in the hope of regaining, in a measure, his former degree of health. But his Divine Master was pleased "to bring down his strength in his journey, and to shorten his days;" whereby was finished the earthly career of an affectionate husband,—a worthy pastor,—and a learned and pious minister of the Episcopal Church.

He was born in Middleborough, Massachusetts, in 1782. His parentage was highly respectable. His collegiate course was, one year in Brown University, Providence, State of Rhode-Island; the remainder thereof in Dartmouth College, Hanover, N. H. Soon after he was graduated he commenced the study of theology, and was ordained and settled a congregational minister in a parish of Connecticut.

But that estimation for the ministerial office, and for the momentous duties which it involved,—that sacred regard for the pledges given and received by minister and people at ordination, and which, in times of yore were faithfully redeemed by the parties, were now considered to be not so morally and religiously binding, but that expediency might cancel them. Hence, he was separated from his ministerial charge, and recommended to sister Churches as a learned and faithful minister of CHRIST. From Connecticut he went and preached in Boston and its vicinity, and was cheerfully received and gladly heard in the religious assemblies thereof.

At this period of his life, his views, in regard to the nature and foundation of CHRIST'S visible Church were essentially changed, in consequence of an opportunity which presented itself to him for a critical examination of its prominent features, as set forth in the Scriptures,—in ecclesiastical history,—in the writings of the fathers,—and of learned controvertists. Having brought to this examination his intellectual and moral energies, the one great, and the other honest, he applied for, and received holy Orders in the Episcopal Church.

The English classics, and the writings of eminent English divines, were the daily food of his *intellectual powers*, and as it may well be supposed, his sermons were properly grave, and engagedly interesting and instructive; "not calculated to flatter, but to enlighten and reform; not merely to enjoin the moral duties," but to do so upon principles and promises grounded on the atonement.

His *moral temperament* was combined of *powers* which induced honesty and integrity, purity and magnanimity of heart and life, and which (under the guidance of his *intellectual*) he cultivated and disciplined by the rules of the Gospel. And hence, he was the sincere friend, the disinterested and judicious counsellor, the commiserating, the open hearted, the honest man, and the sincere Christian.

From such combinations of intellectual and of moral powers, and too, from such a discipline of them as might be looked for, his piety was to be seen in his daily conversation and walk, rather than in a public display; "in the still small voice, rather than in the whirlwind;" in the ripened fruit of the tree, rather than in its buds and blossoms, which chills may nip, or frosts may wither.—(*Communicated.*)

PREMIUM,

A Premium of Fifty Dollars, (contributed by several friends of the Tract and Missionary cause,) is offered for the best tract on MISSIONS, calculated most effectually to awaken the members of our Church to the nature and extent of their duty on that important subject. The manuscript must be forwarded to Mr. Thomas Browning, Agent of the Protestant Episcopal Tract Society, 46, Lumber-street, New-York, with a sealed envelope, containing the name of the author, before the first day of October next.

The Tracts will be examined, and the Premium awarded by a Committee, consisting of the Right Rev. George W. Doane, D. D., the Rev. Francis L. Hawks, D. D., and the Rev. Manton Eastburn.

The successful Tract will be submitted to the Board of Trustees of the New-York Protestant Episcopal Tract Society, for their adoption and publication according to their rules.

New-York, July 1st, 1834.

Episcopal Periodicals generally are requested to give the above notice several insertions.

INSTITUTE AT FLUSHING, L. I.

PERSONS intending to apply for the admission of Pupils into this Institution, for the session commencing October 1st, are respectfully requested to give early notice thereof to the subscriber,

WM. AUGUSTUS MUHLENBERG,

July 16, 1834. *Principal of the Institute.*

Calendar.

AUGUST.

17.—12th Sunday after Trinity.

24.—13th Sunday after Trinity, and St. Bartholomew.

31.—14th Sunday after Trinity.

ACKNOWLEDGMENTS.

CITY MISSION.

THE Subscriber, in behalf of the Church of the Epiphany, gratefully acknowledges the receipt of the following donations, since May 25th.

From Miss Moore, 2 dozen valuable garments for the Sunday School.

From Miss S. C. B., a trunk of fancy articles, to be disposed of at the Ladies' Fair, "to assist in relieving the poor of the parish."

From Mrs. Carson, (collected for the Infant School,)		$5 00
" Miss Kissam,	for do.	50
" Mr. Platt,		5 00
" Mr. Ridley,		3 00
" a Friend, (June 22,)		1 00
" Mr. Samuel Ward,		10 00
		$24 50

LOT JONES, 192 Allen-street.

The Subscriber gratefully acknowledges from a Sewing Society, by the hands of Mrs. P. G. Arcularius, for the benefit of the Schools connected with the Mission Church of the Holy Evangelist the sum of *ten dollars*, being the half of twenty dollars intrusted to him to be equally divided between the Schools of the two Mission Churches.

Aug. 14, 1834. HUGH SMITH.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 16th, from the following persons, viz.:—

Rev. L. A. Barrows, *with remit*—Postmaster, South Glastenbury—Rev. P. Connelly—Post-Office, Danbury—Rev. S. G. Litton—Post Office, Plattsburgh—Thomas Crumpton, *with remit.*—Post Office, Waterbury—Charles C. Lathrop, *with remit.*—Post-Office, Hartford.

Received by the General Protestant Episcopal Sunday School Union.

Marshall, Brown & Co.—Rev. P. A. Proal—Sidney Babcock.

CHURCHMAN'S ALMANAC

FOR 1835.

THIS repository of information on *the present state of the Church and her various institutions*, is published at the Protestant Episcopal Press, and for which orders are respectfully solicited.

Beside the usual calendar pages, and statistical tables similar to those in the last almanac, the present number contains much other matter, which, it is believed, will warrant even an increased patronage. The amount of Church intelligence comprised in a sheet of 36 pages duodecimo, the neat manner in which the work is printed, and the very low price at which it is offered for sale, render it particularly appropriate for general circulation, as an interesting family magazine and an instructive tract.

☞Price six cents single, and Four Dollars per hundred copies.

EFFICACY OF A MOTHER'S PRAYERS.

JUST published, and for sale by the *General Protestant Episcopal Sunday School Union*, price 38 cents,—The Efficacy of a Mother's Prayers, illustrated in the Conversion and Labors of Augustine, Bishop of Hippo. A Narrative delivered in the Chapel of the Institute at Flushing, L. I.

August 14. 3t.

THE CITY OF GOD.

FOR SALE,

AT "The Press," 46 Lumber-street, price 13 cents, THE CITY OF GOD: a Sermon, preached by Appointment, in Trinity Church, Newark, before an Annual Convention of the Church in the Diocese of New Jersey, on Wednesday, May 28, 1834. By Henry M. Mason, Rector of St. John's Church, Salem. Printed by Request.

For the Churchman.

The Sisters of Charity.

Lines occasioned by the following notice, which appeared in a Baltimore paper during the cholera in 1832.

"Died on Thursday last, at Hospital No. 3, Sister Mary Francis, one of those angels in human form, who are found, not in the abode of luxury, but in all our hospitals, supplying the wants of, and ministering comfort and consolation to the sick and the dying, regardless of personal danger, and rejecting all temporal compensation.

"The deceased was found in the morning attending as usual to the patients in the hospital, with the smile of peace and serenity on her countenance; she sickened about eight o'clock, and by seven in the evening was a corpse."

Ye sacred sisters; not for you, this strain:
  You heed no minstrelsy of earth-strung lyre,
The softest siren notes would sound in vain
  To ears impatient for the heavenly choir.

But who that toils through life's rough devious way,
  If some fair prospect open on his sight,
Seeks not his fellow wanderers' steps to stay,
  And make them partners in his own delight?

Turn then, all ye who with indignant mind,
  Behold the vileness of this mortal state;
Where craft and guile on every hand you find,
  With all the forms of selfishness and hate.

Here let your misanthropic brow unbend,
  And warmest feelings of the heart expand;
For, if to earth some gleams of heaven descend,
  They sure must light upon this sacred band.

And ye who sport beneath the golden beams
  That o'er youth's jocund morning shed their light;
To whom the downward path of life still seems
  Immeasurably distant from the sight;

O! think me not a censor cold and stern,
  A frowning foe to all that 's bright and gay,
If, for a moment, I would have you turn,
  And see these sisters tread their holy way.

I would not bid fierce superstition's power
  Bear down your minds, in sullen gloom to grope;
I would not overcloud one radiant hour,
  Nor crush one rising bud of youthful hope.

Yet stay awhile, nor all your moments waste
  For joys inconstant as the vernal sky,
You here may deep, though silent pleasure taste,
  Whose impress on the soul shall never die.

For how can earth present a goodlier scene,
  Or what can waken rapture more refined,
Than dauntless courage, silent and serene,
  With maiden gentleness and love combined?

Behold, in yon receptacle of wo,
  Where victims of disease assembled lie,
That gliding form, with noiseless footstep go,
  From couch to couch, her angel task to ply.

She dwells mid sounds and sights of pain and death—
  The feeble plaint, the involuntary cry,
The fierce convulsive throe, the fainting breath,
  The heaving groan, the deep-drawn burning sigh.

O! child of frolic, in whose giddy brain
  Delusive fancy 's ever on the wing,
Think you this holy maid knows nought but pain?
  That in her path no lovely flowrets spring?

Gay visions round your pillow nightly throng;
  The morning ramble and the evening dance,
The rout, the feast, the soul-entrancing song,
  The flatterer's whisper, and the lover's glance.

Around her couch no brilliant phantoms play;
  No airy spectre of past pleasure flies;
But deeds of mercy which have mark'd the day
  Give tranquil slumber to her tear stain'd eyes.

They 're precious gems, those tears that wet her cheek;
  Worth more than all the treasures earth can show:
The noblest language of the heart they speak;
  From high and holy ecstasy they flow.

Her feelings ye alone can understand
  Whose deeds have waked the sufferer's grateful prayer;
Who 've felt the pressure of the dying hand;
  Sweet recompense of all your pious care.

No sad nor strange reverse her pleasures dread;
  Of time and chance they mock the strong control;
Her heaven-aspiring virtues ever shed
  A cloudless light upon her peaceful soul.

The follies that command this world's esteem
  Within her spirit find no resting place;
Like idle motes that cross the solar beam,
  They serve its bright and changeless way to trace.

Yes! such this sacred band; such peace is theirs;
  Unchanged when days shine bright or tempests lour;
Through life they pass, untainted by its cares;
  When death draws near, they gladly hail his power.

And then, like birds that seek a better clime,
  On swift untiring wing their spirits rise,
And gladly leave this turbid stream of time,
  To take their homeward progress through the skies.

S.

CHURCH DOCUMENTS.

BISHOP OTEY'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF TENNESSEE.

My Brethren of the Clergy and of the Laity:

Much and reasonable cause of gratitude and thankfulness have we to Almighty God, the bountiful source of all goodness and blessing, for the opportunity which we now enjoy of meeting together once more, to unite our counsels and prayers, and to encourage each other to mutual effort, for the extension of God's saving counsel and truth among our fellow-men—for strengthening one another in the performance of the high and holy duties with which we are charged, and for devising and maturing plans, having for their object the prosperity and enlargement of the blessed Redeemer's kingdom on earth. I trust that we have all come together with views and aims directed singly to the accomplishment of these purposes, and that in reviewing the past history of the fatherly dealings of God's providence toward us individually, we shall each of us find ground of encouragement to repose firm and unshaken reliance in his grace and word, to direct us aright. I cannot impress upon you, my brethren, with too much earnestness, the wisdom of *always* acting under a deep sense of accountability to God—such undoubtedly is the feeling proper to be cherished by us when we consider the frailty and weakness of our fallen nature, and the many influences which may be brought from the maxims and examples of an evil and corrupt world, to bear upon our conduct. But more especially is it becoming in us to endeavor to realize the full measure of our responsibility to God—to acknowledge, and while we acknowledge, to feel our dependence upon him, and humbly to seek the blessed influence of the spirit of grace to enlighten our ignorance, and "save us from all error, pride and prejudice," when called on to act in cases affecting the interests of God's Church, and when our proceedings may give shape to the religious character and conduct of men. Entering upon our work under the impression of such sentiments, we may reasonably hope that wisdom will mark our counsels—prudence guide our measures—sound discretion direct our determinations—moderation govern our actions—humility season our speech, and charity control all our aims and desires, to the increase of faith, piety and godliness among men, and by consequence to the promotion of God's honor and glory on earth. While I feel confident, brethren, that such are indeed the ardent desires of all your hearts, permit me to add, let such also be the subjects of your devout and fervent prayers.

Before I proceed to detail the official duties in which for the last few weeks I have been engaged, and which belong particularly to my office, it may be proper in me, and interesting to you, to state that the proceedings of our last Convention have been successfully carried out, according to your wishes, in the completion of the ecclesiastical organization of the Diocese.

On the 4th of last December, I received information from the Right Rev. Dr. White, the venerable presiding Bishop, through the hands of one of the Standing Committee, that the requisite testimonials from a majority of the Standing Committees in the different Dioceses—and the consent of a majority of the Bishops had been received by him, and that he was ready to proceed to my consecration, having appointed a day for that purpose—subject, however, to such alteration to some other day, as might suit my convenience, and at the same time not interfere with the proper discharge of the duties of the consecrating bishops to their respective dioceses. Although the season of the year was unpropitious to comfortable travelling, a sense of the obligations incurred in accepting office, and the paramount claims of the Church, seemed to render some sacrifice of personal ease and comfort a duty on my part to meet the reasonable expectations of the Diocese. Accordingly, I left home on the 10th of December, and after a journey of twenty-three days, including detentions on the way, in consequence of the impassable state of the roads, I arrived on the 2d of January at Philadelphia. On the 14th day of the same month, in Christ Church, I was consecrated to the office of Bishop in the Church of God, by the Right Rev. Dr. White, the presiding Bishop, the Right Rev. Dr. H. U. Onderdonk, of Pennsylvania, the Right Rev. Dr. B. T. Onderdonk, of New-York, and the Right Rev. Dr. Doane, of New-Jersey, being present and assisting. A copy of the letter of consecration is herewith subjoined for the satisfaction and information of all concerned. And now, brethren, all that I have further to say upon this subject is to express the fervent hope that this event may be blessed by the great Head of the Church to the promotion of his honor and glory—that it may prove auspicious to the best interests of piety and religion among us, that your reasonable desires and expectations, in the work to which you have called me, may be verified; and that I may have your faithful and effectual prayers to be guided, governed, and assisted by the good Spirit of God in all things pertaining to the interest of his blessed kingdom.

I should do great violence to my own feelings, and should be unjust to you, if I failed to mention in this place, the great kindness and attention I received during my visit, from the ministers and members of our Communion; and the lively interest which was manifested in behalf of the Church in this State. Gratifying as these things were to myself personally, they acquired a double value in my estimation from the consideration that they were the spontaneous expressions of that genuine Christian affection and love which bind together in a holy bond of union members of the same Communion, however widely separated in this world by the accidental circumstances of place and residence. Can it be otherwise, brethren, when men are brought to unite in the same prayers at a throne of grace—to profess the same faith—to participate in the same sacraments—to make the same confessions—to utter the same praises—to ask the same blessings? What a plain and striking and practical illustration of the excellency of our incomparable Liturgy; and how does it stamp with the seal of egregious folly, to use no harsher term, the conduct of those who would add to, or take from that form of sound words with which the wisdom of the Church has furnished us for our public devotions, and which by its beautiful and energetic simplicity—its spirit-stirring pathos and fervor has the effect of binding together in Christian fellowship and love, men thousands of miles apart?

On the evening of the 14th of January, at a meeting held in St. James' Church, Philadelphia, I made some statements by request of the Executive Committee of the Domestic and Foreign Missionary Society, respecting the condition and prospects of the Church in this State. The fruits of these representations enlarged upon and eloquently enforced by the Right Rev. Dr. Doane—who is forward in every work of Christian benevolence—were one hundred dollars* for missionary purposes in Tennessee, and a donation of a large number of Prayer-books and tracts for gratuitous distribution among us, beside several volumes for our Theological Library. It is gratifying to know, as I have lately learned, that the project of a society for the distribution of the Prayer-book, suggested at this meeting, has since been carried into effect. The object of the association being to distribute the Prayer-book at the lowest possible cost. I will take this opportunity of suggesting that a subscription to its funds by any individuals or parishes in this Diocese, would always enable them to keep on hand a supply of copies of this most valuable work, either for distribution or sale at the cheapest rate.

Believing, upon representations made to me at Philadelphia, conjoined with the kind invitation of Bishop B. T. Onderdonk, that a visit to New-York might be advantageous to our interests, at least by extending an acquaintance with the clergy and members of our Communion, I proceeded thither in company with the Bishop of that Diocese, on the 20th of January. Under his hospitable roof I passed a week, and have to record here, as I do with unfeigned pleasure, the cordial reception I met with from his clergy and people, and the substantial evidence they gave of friendly interest in our concerns. On Thursday evening, the 23d of January, at the invitation of the Rev. Wm. Jackson, Rector of St. Stephen's Church, I addressed the Benevolent Society connected with his congregation. This Society with great liberality made a donation of one hundred dollars for the benefit of the Church in Tennessee. On Sunday evening, the 26th of January, I delivered an address at St. Paul's Chapel, when $173 were contributed for the same object. To these contributions for missionary objects in this Diocese are to be added some smaller sums, which have since been placed in the hands of the Agent of the Domestic and Foreign Missionary Society at New-York.

On the 24th of January I received a communication from the Corresponding Secretary of the Auxiliary New-York Bible and Common Prayer-book Society, covering a resolution unanimously adopted by the Board of Managers, to make a donation of three hundred Prayer-books, and two hundred Hymns, for gratuitous distribution in this Diocese.

The day previously I had received, through their Corresponding Secretary, a copy of resolutions unanimously adopted by the Board of Trustees of the Protestant Episcopal Tract Society, by which I was authorized to draw upon the Society for 100 copies of each of the tracts in their depository, or an equivalent number of pages in such tracts as I might select. I accordingly made a selection of tracts amounting to about seventy thousand pages, leaving nearly the same number of pages to be drawn for, hereafter, as our necessities may require. The tracts selected, together with the Prayer-books and Hymns, and also some volumes for the use of our candidates for Orders, I directed to be packed, insured, and forwarded to my address in Tennessee. I trust they have by this time arrived at Nashville. Independent of the pleasing reflections, which such evidences of Christian regard are calculated to inspire, I trust their practical effect will be to draw still closer the ties of affection between brethren, who, however distant from us in situation, are nevertheless members of the same household of faith—animated by the same high and holy hopes of the Gospel—and engaged in the one object of paramount obligation upon us all, that of extending the influence and enlarging the operations of the blessed Redeemer's kingdom. As an obvious means to accomplish results so desirable, I deem it a favorable occasion, earnestly to recommend to my reverend brethren of this Diocese the formation of auxiliary societies in their respective fields of labor, for procuring for the use of those who attend their ministrations, and all others whom a perusal of them would benefit, such tracts and publications as are issued from institutions within the pale of our own Communion. I would especially hold up to view, in order to attain this end, the Protestant Episcopal Tract Society at New-York, to your favorable consideration.* By the annual contribution of a trifling sum, in this way, each congregation in the Diocese might be easily furnished with an ample number of tracts, the distribution of which could not fail to correct many misrepresentations which are currently afloat respecting the principles of the Church—to diffuse valuable information in regard to our worship—to remove prejudice—lead to inquiry and examination, and by presenting sound practical views of religious truth, gospel order, and primitive practice, thus raise an impregnable barrier against the death-doing mischief of those countless pestilent productions which the infidelity and heresy and schism of the age are, through the press, disgorging upon the country. Every day's observation confirms the testimony of past experience in demonstrating the wisdom and utility of adhering to our own institutions—of relying upon publications approved by the Church, for the dissemination of correct principles in religion—of giving our support, as far, at least, as the supply of our wants' demands, to those societies under the management of Episcopalians, rather than to those over which they have no control—in which they have virtually no voice to be heard, and which under an organization to meet popular prejudice, and curry popular favor, are at the same time under so many and strong temptations to compromise principles. Besides, the best way to preserve peace, and harmony, and good will is to avoid all "entangling alliances." Feelings of kindness will often prompt us to engage in schemes with others, which prudence and more consideration will afterward lead us, if not to disapprove, at least to regret. There is no tendency in our nature which requires to be watched with more vigilance than that easy, compliant disposition which, rather than assume the attitude of opposition, will yield to measures of doubtful expediency. Let each one be fully persuaded in his own mind before he proceeds to action; there will then lie the presumption, at least, that he will act with prudence, consistency and vigor. It must be obvious, likewise, that co-operation on our part in the many schemes which this age of experiment both in morals and religion is constantly planning and urging forward, demands concessions at our hands which cannot be made without surrendering in succession every thing which we hold dear and valuable as Christians and Churchmen. I will not now enlarge upon this subject, nor say more than to repeat it as my deliberate conviction, that it is our wisdom, and prudence, and duty, to look to our own institutions—to commend them to the consideration and support of the people of our respective charges—and thus to set forth in their soundness and integrity the distinctive character and principles of the Church of Christ.

Having completed all the objects of my journey to the East, I set off upon my return the 29th of January, and reached home the 12th day of February, after an absence of two months. And here feelings of thankfulness prompt me to record my grateful sense of the Divine care and goodness, in having conducted me safely through so long and perilous a journey, and at so inclement a season, without the occurrence of any material accident to cause distress or defeat the purposes of my visit.

* $90 and a little over then collected, $10 subsequently handed to myself by Rev. Dr. De Lancey.

* I wish to place under this recommendation for the consideration especially of the female members of our Communion in this Diocese, the "Female Episcopal Tract Society at Philadelphia."

(To be continued.)

DOCTRINAL.

EXTERNAL ORDER.

(Continued from page 708.)

But I shall now proceed to show, that, in the business of unchurching, you go infinitely beyond those against whom you direct so much virulent declamation.

1. You unchurch the Quakers.

The ministry and ordinances you make essential; and the Quakers have neither ministry nor ordinances. You must either say, then, that the Quaker association is not entitled to the name of Church, or you must admit that the Church may exist without either ministry or ordinances; which will be directly to contradict the Presbyterial standards, and to make the Christian Church, moreover, an invisible society.

When pressed with the question, whether you acknowledge the Quakers to be a Church, you display a great want of manly candor; in fact, you seem afraid of making any reply. The question, you tell us, is not a practical one;[a] seeing the Quakers do not pretend to have either ministry or sacraments. But they claim to be a true Church of Christ; they claim to be in a state of covenant with God. Will you admit them to be a true visible Church? You have not ventured to say so;[b] uncandidly evading the question by a mere play upon words. Besides, your religious articles, and your distinguished writers, make a ministry so essential, that the Church cannot possibly exist without it. Will you admit the Quakers to be in a state of covenant? The standards of your society confine all covenanted title to salvation to the visible Church. "*Out of the visible Church, and so strangers from the covenant of promise.*" Such also is the current language of Presbyterial authors.

Upon what principle, then, do you inveigh against us for refusing to you what you make no scruple of refusing to the Quakers? Cease to complain of our want of liberality, while you treat others precisely as we treat you.[c]

2. You excommunicate the whole Greek Church, containing more members than the Protestant world united.

No ordination is admitted by your religious society to be valid, unless performed by the laying on of the hands of the presbytery. It is not sufficient that a single clergyman impose hands. The power, according to the Westminster divines, is in a presbytery; and you expressly tell us that ordination by a single clergyman could be recognised as valid only in a case of necessity.[d] Now, ordination, in the Greek Church, has ever been performed by the bishop alone; and as necessity cannot possibly be pleaded for this, it follows, that ordination, as practised in the Greek Church, is unscriptural and void. Thus, ordination being essential to the ministry, and ordination, as practised in the Greek Church, being entirely unauthorized, it follows that that Church has no ministry. But the ministry, according to the Presbyterial doctrine, enters into the very being of the Church. Thus, that large body of Christians, known by the name of the Greek Church, is placed, by you, in a state of complete excommunication.

3. The deacons of our Church are ordained by the bishop alone. Of course they have no authority to act in the name of Christ. Ordinances administered by them are invalid; the divine blessing not being promised upon their labors. In short, Episcopal deacons are impostors, and all who wait upon their ministration are guilty of rebellion against God.[e]

4. The practice of presbyters imposing hands with the bishop in ordination was not introduced into the Latin Church until the fourth century. We can point out the very council by which the canon, enjoining such practice, was passed.[f] Your doctrine, then, that ordination can be performed only by a presbytery, completely destroys the Latin not less than the Greek Church; thus unchurching, in fact, the whole Christian world. If the ordinations, performed in the Latin Church, in the fourth century, were invalid, all subsequent ordinations, being grounded on them, must, of course, be invalid also. Thus, Sir, in your rigid adherence to Presbyterial ordination, you have not left a Christian Church upon the face of the earth.[g]

But, perhaps, you will deny the fact, that ordination in the Western Church was performed, until the fourth century, by the bishop alone. The fact is completely proved by the most authentic evidence. But lay it out of the question—still you represent our deacons, and the deacons of the Romish Church, as destitute of all clerical power; and you completely unchurch the Quakers, and the whole Greek Church.

Mark, now, Sir, the very rigid character of the principle which lies at the foundation of your religious society! Sooner than yield the point that a *plurality* of clergymen is necessary to constitute a scriptural ordination, you unchurch a denomination comprehending more members than all the Christian societies in Europe, Episcopal and non-episcopal put together.

It is in vain to attempt to evade this plain statement of facts. Your society expressly says that there can be no Church without a ministry, and that there can be no ministry without presbyterial ordination; it in no place recognises the validity of ordination by a single clergyman; and you tell us that such ordination would not be received as valid, unless the ground of necessity could be fairly taken. In the Greek Church ordination is always performed by a single clergyman; and no plea of necessity can possibly be set up. It follows, irresistibly, that the Greek Christians have no ministry, and, of course, cannot be considered as in a Church state.

In the business of unchurching, then, you go very far beyond your opponents. It is but a small portion of the Christian world that is destitute of Episcopal ordination; in fact, that mode of ordination prevailed universally until the time of the Reformation; and Presbyterians now constitute the inferior number even among Protestants.

Let us now endeavor to ascertain how far Episcopalians and Presbyterians agree, and how far they differ, on the subject of the visible Church.

1. They agree that our Lord and his apostles instituted a visible Church, of which they commanded all men to become members; and that the promises of the Gospel are exclusively made to this Church; in other words, that out of this Church there is no covenanted title to salvation.[h]

2. They agree that there is a divinely instituted ministry in the visible Church, which is essential to its existence.

3. They agree that no person can be considered as invested with the clerical character until regularly set apart by an outward and visible ordination.

Now, Sir, at what conclusion have we arrived? That outward ordination is essential to the existence of the Church, and, of course, to all covenanted title to mercy. This conclusion it is utterly impossible to evade. Outward ordination, then, lies at the foundation equally of the Episcopal and of the Presbyterial creed; in each of these creeds it is made the only regular and appointed channel through which remission of sin and eternal life are to be obtained. Hence for the one society to inveigh against the stress laid by the other upon communion with the visible Church must ever be the extreme of inconsistency.

In what, then, do Episcopalians and Presbyterians differ on the subject in question?

They differ, simply, as to the tribunal in which the power of ordination is lodged. Episcopalians maintain that the great Head of the Church instituted a ministry consisting of distinct and subordinate orders; giving to the highest order the exclusive power of ordaining. They, of course, go on to the conclusion, that ordination is valid only when performed by the highest order of the ministry; such ordination alone possessing the sanction of divine authority. Presbyterians maintain that the great Head of the Church instituted a ministry upon the footing of equality; rendering ordination the work of a presbytery. They, of course, go on to the conclusion, that ordination performed by a presbytery is alone valid; such ordination alone being stamped with the authority of God. In short, Episcopalians say, that Episcopal ordination is the divinely instituted mode; Presbyterians say, that Presbyterial ordination is that mode.

It is true, Presbyterians are obliged to admit the Episcopal Church to be a real Church of Christ; but they take care to protest against what they call her corruptions, and to admit her to be a real Church only in consideration of what they call her Presbyterial features. The very thing, which, in her own view, gives her the character of a Church, they represent as an invention of the great adversary. So much virtue, however, do they suppose to reside in Presbyterianism, that wherever they regard it as only *substantially* existing, they consider all impurities and corruptions as cured; and without hesitation acknowledge the character of Church to be possessed. But the Greek Christians they excommunicate at once; and for no earthly reason, saving that they ordain by the imposition of hands of a single clergyman, instead of ordaining by the imposition of hands of a presbytery.

The two societies, then, lay equal stress upon the rite of outward ordination; differing only as to the tribunal by which it is to be performed. Each society insists upon its own mode of ordination as of exclusive validity. So far Episcopalians and Presbyterians would seem to attach precisely equal value to what may be called matters of External Order.

(To be continued.)

[a] Continuation of Letters, p. 56. [b] Ibid.

[c] Very crude opinions are entertained by many on the hackneyed subject of liberality; the criterion of which is made to consist in lowering the standard both of doctrine and order as much as possible; in thinking well of all kinds of religious opinions and ceremonies. But if we have a divine system for our government, it is worse than absurd to let a pretended liberality lead us in any way to surrender its claims. True liberality of mind will show itself in maintaining our opinions with modesty, and in a perfect willingness that Christians of other denominations should possess the same freedom of thought and speech with ourselves. It will show itself in charitable allowance for the errors of our fellow-men; in supposing that error may be often combined with sincere piety. But I am obliged to go over the points discussed in this letter, in order to prove the injustice and inconsistency of your treatment of Episcopalians, even upon the ground of your own opinions and principles.

[d] Continuation of Letters, p. 89.

[e] McLeod's Ecclesiastical Catechism, pp. 29, 30.

[f] Fourth Council of Carthage.

[g] There are, it is true, some Christian societies which do not fall under the head either of the Latin or of the Greek Church. I am not able to ascertain, at present, whether the statement, made above, relative to the practice of ordination in the Greek Church, and in the Latin until the Fourth Council of Carthage, applies to them also. The strong probability, however, certainly is, that it does

[h] We are very far from saying that there is no possibility of salvation out of the visible Church. God forbid! It is, indeed, in the visible Church alone that God has deposited his covenant; such as fail to enter that Church, therefore, cannot be considered as in a *covenanted* state. Still they are in the hands of a merciful Being, who makes due allowance for the errors of his frail creatures; pardoning and receiving all who sincerely desire and endeavor to know and to do his will.

VARIETIES.

DAILY RETIREMENT.

The wisdom of all ages has recommended occasional retirement from the world for the purpose of moral and intellectual improvement. "There has been no man," says a great author, "eminent for extent of capacity or greatness of exploits, that has not left behind him some memorials of lonely wisdom and silent dignity." It is in solitude that the statesman forms his plans, and the warrior prepares his conquests, and the scholar amasses his store of intellectual wealth, and the man of science tries his experiments, and the moral philosopher watches the processes of his own thoughts, and endeavors to analyze and develope the laws which regulate the economy of the human mind. But retirement is peculiarly important for religious purposes, and for the culture of the graces and virtues of the Christian life. No eminence of religious character and excellence can be acquired apart from a studious regard to the moral state of the mind; and however powerful may be the motives to the pursuit of holiness, it is certain that we can only be influenced by them, in the degree in which they are made the subject of consecutive thought, and of voluntary attention. They who know any thing of the absorbing nature of the business and commerce of the world, know that the heart needs a continual reward of holy affections, and that what may be deemed the daily waste and expenditure of religious impression, must be perpetually repaired, by frequent converse with God.

"And wisdom's self
Oft seeks to sweet retired solitude,
Where with her best nurse contemplation,
She plumes her feathers and lets grow her wings,
That in the various bustle of resort
Were all too ruffled, and sometimes impair'd."

Detroit Courier.

THE BLIND BOOKSELLER OF AUGSBURGH.

Perhaps one of the greatest curiosities in the city of Augsburgh is a bookseller of the name of Wimprecht, who had the misfortune to be born blind, but whose enterprising spirit has enabled him to struggle successfully against the melancholy privations he was doomed to sustain, and to procure by his industry and intelligence a respectable and comfortable support for a large family dependent upon him. His library consists of more than 8000 volumes, which are frequently subject to change and renewal, but as soon as he acquires a new stock, the particulars of each book are read to him by his wife, and his discrimination permits him to fix its value; his touch enables him to recognise it at any period, however distant, and his memory never fails him in regard to its arrangement in his shop. His readiness to oblige, his honesty, and information on books in general, have procured him a large custom, and, under such extraordinary natural disadvantages, he has become a useful, and haply will render himself a wealthy member of the society to which he belongs.—*Friend.*

"Let me tell you," says Izaak Walton to his scholar, "I have a rich neighbor that is always so busy, that he has no leisure to laugh; the whole business of his life is to get money, and more money, that he may still get more and more money; he is still drudging on, and says, that Solomon says, the diligent hand maketh rich; and it is true indeed, but he considers not that 'tis not in the power of riches to make a man happy. It was wisely said, by a man of great observation, 'That there be as many miseries beyond riches as on this side of them;' and yet God deliver us from pinching poverty, and grant that, having a competency, we may be content and thankful. Let us not repine, or so much as think the gifts of God unequally dealt, if we see another abound with riches, when, as God knows, the cares that are the keys that keep those riches, hang often so heavily at the rich man's girdle, that they clog him with weary days and restless nights, when others sleep quietly. Let us, therefore, be thankful for health and competence, and above all, for a quiet conscience."

Common happiness is sustained not by great exertion, which are in the power of a few, and happen rarely even to them, but by great numbers doing every one a little, every one something in his particular province, to his particular neighborhood. This is the way in which Providence intended society to be carried on, and beneficence to be exercised.—*Paley.*

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